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HISTORIC PHILADELPHIA CHURCH
"Old Swedes'" may become national shrine

Vol. 39, No. 26

MARCH 27, 1957

10 CENTS

WHY?

BILLY WAS MAKING a chart for his den exhibit at the Cub Pack meeting in January. He drew a picture showing the comparative size of the planets and was carefully labeling each when a thought struck him.

"I wonder why God made the planets," he mused aloud.

MY MIND WAS on a crossword puzzle I was working out, and I paid no attention to the question.

"Do you know, Mom?"

"What?" I asked, knowing very well I'd be trapped for an immediate answer.

"Why did God make the planets?"

"Oh, I don't know. Ask your father," I evaded.

Behind his newspaper in the next ro Bill had heard the question and was re with an answer. "Remember the story the creation? God didn't just make earth. He created the whole universe, sun, the moon, the stars, and the pla because he had a purpose for all of it. our earth is just a small part of the w great system."

APPARENTLY THE ANSWER satisfied B He returned to his drawing with a new preciation of the relation between sci and religion. Meanwhile, I made a me note to try to pay more attention to fu questions, for a parent's sincere answer do much to enhance the faith of child

—ERNESTINE DAU

The LUTHERAN — News Magazine of the United Lutheran Church in Amer

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsyl H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circul Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphi 7, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new addres

Subscription Price, $3.50 a Year. Copyright, 1957 by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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COVER PICTURE. Gloria Dei Church in Philadelphia was founded by Swedish Lutherans in 1642, is still known fondly as "Old Swedes." Used by Episcopalian congregation for one hundred fifty years, building will become national monument if bill before Congress is passed.

THE CHURCH IN THE NEWS

Hungarian arrests protested

Hungary's "preventive arrest" of leaders of the Hungarian Reformed Church drew a sharp protest from the World Council of Churches this month.

Dr. Franklin Clark Fry, ULCA president and chairman of the WCC's Central Committee, said the message had been sent to President Istavan Dobi. It asked "full information" about the action and reminded the Red satellite government of its promises that full freedom of religion would be respected.

Reports from Budapest were incomplete and the identity of all those arrested was not known. Among those seized were the Rev. Laszlo Szeles, a Budapest pastor; Dr. Andor Bekesy, pastor of Ocsa, about 40 miles from the capital; the Rev. Sandor Joo, pastor at Pasaret, a Budapest suburb; and Dr. Barna Nagy, professor at the Reformed Seminary. Later reports listed four other pastors who had been taken into custody.

The Hungarian government identified those arrested as "counter-revolutionaries." It was believed that they were charged with aiding or encouraging efforts during the October revolt to weed out church officials who were known to have strong Communist attachments and who had been imposed upon the church by the Red regime.

Cardinal barred for life

Cardinal Josef Mindszenty of Hungary remains under sentence of life imprisonment and can never resume his ecclesiastical functions, Janos Horvath, Hungarian Minister for Church Affairs, announced in Budapest. The Roman Catholic prelate had been released from Red custody during the October revolution and has since been residing at the Ame can legation in Budapest.

The cardinal faces "sanctions" if leaves his present place of safety, M Horvath said. Any Hungarian who c ries messages from the cardinal or c ries out orders issued by him comm an illegal act, the minister continu

In the face of Red charges that he w a leader of "reactionary elements," De Laszlo Pap had resigned as dean of t Reformed Seminary in Budapest but h remained on the faculty. It was a nounced early this month that Dr. Istv Szegledy, professor of New Testam at the seminary, had been named de in Dr. Pap's place.

Powerful radio station planned

Strong new effort to bring a Christi message to people in the Near East w be made by the National Council Churches. A 100,000-watt radio tra mitter will beam programs to the Arab speaking world, the NCC said. Ex location of the $250,000 installation h not yet been worked out, but the stat will operate in co-operation with Near East Christian Council whose he quarters are in Beirut, Lebanon.

The powerful transmitter will be s ported by Protestant foreign miss boards and is being planned by RAVE CCO (the NCC's Radio, Audio-Vis Education, Mass Communications Co mittee). The station will broadcast e cational and cultural programs as w as religious programs. It will avoid a "propaganda" stigma as the voice of a nation or political outlook.

A large audience is awaiting the s tion, according to Dr. W. Burton Mar executive secretary of RAVEMC

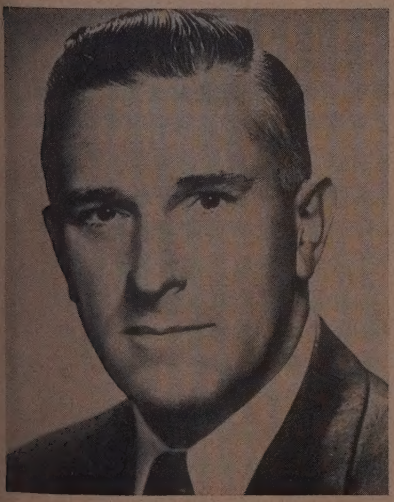
Operating on short wave, it will reach as far as Indonesia and South Africa. Most home radios in Africa and the East —405,000 were licensed last year in Egypt and 174,000 in Iran—receive short-wave broadcasts. The station will operate from 6 to 10 A.M. and 6 to 10 P.M., seven days a week. Beside Arabic, broadcasts will use Persian, Armenian, Greek and possibly English.

CBS bars priest's sermon

The Rev. Thurston N. Davis, editor of the Jesuit weekly *America*, and the film *Martin Luther* now have something in common.

Last December a Chicago television station WGN cancelled a scheduled showing of the film after protests from Roman Catholics. The action set off a controversy that is still echoing. On March 10 the Columbia Broadcasting System cancelled a scheduled "Church of the Air" radio sermon by the priest.

Father Davis had proposed to speak on "growing tensions" between Protestants and Roman Catholics, hitting Protestant lack of understanding of Roman Catholic attitudes on such subjects as birth control, censorship and parochial schools. CBS spokesmen said, "We informed Father Davis that the style and approach of his sermon did not fit in with the program, which is inspirational and devotional in nature." The network offered to reschedule the priest's message if he would revise it "to fit in with the established character of this program." CBS pointed out that it has also recently cut off newscasts by Edward R. Murrow and Eric Sevareid when they introduced controversial opinions into their material.



HEADS NATIONAL COUNCIL UNIT

Rome A. Betts was named chairman of NCC's Broadcasting and Film Commission at meeting in New York this month

Outlines broadcasting strategy

Most Americans don't bother to look or listen when television or radio programs are labeled "religious," Dr. S. Franklin Mack, executive secretary, told the annual meeting of the NCC Broadcasting and Film Commission at New York this month. A "faithful few" will tune in and a large segment may happen to watch the programs, but the unchurched half of the nation at which the programs are directed is the "hardest audience" to reach, he declared.

Religious programs run a double risk, he said. If they are "designed to reach the unreached" and "lack the familiar ring of orthodoxy" they alienate some church members. If on the other hand they are designed for already committed Christians, they will not appeal to people outside the church.

One solution to this dilemma, Dr. Mack said, was to ensure that secularly sponsored broadcasts have a spiritual content whenever possible. He cited the success-

ful "March of Medicine" program *Mganga,* sponsored by a drug company, which told the story of medical missions in Africa and which was recently repeated by popular demand over a nationwide TV network. "Our best hope of reaching this audience seems to lie in collaboration with agencies handling large-audience programs on which our name does not appear and which are not labeled 'religious,'" Dr. Mack said.

Religion is on the air

During the past year 465 of the 475 U.S. television stations donated free "public service" time to carry BFC-sponsored programs, the commission's annual report revealed. "Especially successful" programs carried live by the networks were *Frontiers of Faith* (NBC) and *Look Up and Live* (CBS), the report said. Filmed programs such as the Evangelical Lutheran Church's *Man to Man* and the Missouri Synod's *This Is the Life* were even more widely distributed.

More than 500 U.S. radio stations carried 271 different religious programs produced under commission auspices during 1956, the report continued, with 3 million copies of broadcast talks or sermons being distributed in printed form in response to requests from listeners.

The BFC clarified its stand on religious programs which purchase commercial air time and frequently solicit contributions from listeners. National Religious Broadcasters, an affiliate of the fundamentalist National Association of Evangelicals, had accused the NCC of a "pressure policy" to gain control of the air waves. The BFC replied that it did not hold it "morally wrong or unethical" to buy time for religious programs, but simply "advised against it." Purchase of time tends to become competitive and

NEW NCC EMBLEM

Dr. Gerald Knoff (left) and Dr. Eugen Carson Blake view new seal recently adopted by National Council of Churches

programs that are sustained by listener contribution are not necessarily representative of the church or of real value to the community, Dr. Mack declared.

LWF Assembly speakers named

Six Lutheran leaders from Europe, Asia and America will speak at public events highlighting evening sessions of the Lutheran World Federation Assembly to be held at Minneapolis Aug. 15-25. LWF offices at Geneva announced this month that the general theme of the program would be "Our Mission to All Peoples."

First public meeting on Aug. 17 will consider "Our Mission at Home." Dr. Reinold von Thadden, head of the German *Kirchentag,* and Dr. George Aus of the ELC Luther Seminary at St. Paul will speak. Two nights later Bishop Rajah B. Manikam, president of the Federation of Evangelical Lutheran Churches in India, will talk on "Our Mission to the Whole World."

Bishop Otto Dibelius of Berlin will be the speaker on Aug. 20. On Aug. 23 the address will be given by Dr. O. Fre

Nolde of Philadelphia, director of the World Council's Commission of the Churches on International Affairs. Closing event on Aug. 24 will feature Bishop Hanns Lilje of Hannover, Germany, who will complete his five-year term as LWF president at the assembly.

Other prominent speakers are listed for the plenary sessions during the ten-day event.

37 countries to be represented

Delegates and official visitors attending the LWF assembly will represent at least 71 church bodies in 37 countries, according to lists filed at the Geneva headquarters. Only two of the LWF's member churches — the Schaumburg-Lippe Church of Germany and the Jeypore Church in India — will not be represented.

Fifty delegates will come to Minneapolis from eight Iron Curtain lands. Others will come from five countries in Africa, ten in Latin America, and seven in Asia. Western Europe will be represented by large delegations. There is still some doubt about permission to attend being granted to Lutheran leaders from East Germany and Czechoslovakia by the Communist regimes.

LWF officials said the numbers expected at Minneapolis are more representative than those which attended the Second Assembly at Hannover in 1952, when fewer Africans, Asians and East Europeans were able to be present.

Parents' threat stirs opposition

Parents of parochial school children in Augusta, Maine, had demanded bus transportation for the children at public expense. They had threatened to transfer their children to the crowded public schools if the demand was not met. After nearly 800 of the children had been enrolled in public schools, a plea by Mayor H. Lloyd Carey had at the last minute averted the transfer. The mayor promised a speedy court test of the legality of providing public bus service for parochial school children.

After the city council had adopted a measure to spend $100 "to initiate transportation for parochial students" in order to provide a basis for court review, Protestant groups in Maine's capital city organized an "Augusta Taxpayers Association" to combat efforts of the parochial school parents.

Opposition to the use of public funds was also expressed by the Greater Portland Ministers' Association. The group authorized drafting of a statement of the church-state separation principle "as it applies to the transportation of children to parochial schools in the state of Maine."

Calls transportation safety measure

If policemen and crossing watchers can be used to protect parochial school children on their way to and from classes, provision of bus transportation for children requiring it may also be a public "duty," said Stamford (Connecticut) Corporation Counsel John M. Hanrahan. The city attorney issued the statement after the Parents' Association of St. Cecilia's parochial school had petitioned the board of education to extend bus service to all children.

"The best interests of the community" are served by providing "reasonably safe transportation for all elementary school children who would be exposed to hazardous traffic conditions," the counsel said. Stamford provides bus transportation for children who live more than a "walking mile" from its 19 public schools. The city has nine private and parochial schools.

Nearly 1,000 persons jammed a public hearing held by the board of education on the question. Supporters of the petition stressed the safety, health and welfare of children and said no "religious issue" was involved. Opponents argued that use of public funds was in effect a form of support for church-operated schools.

Becomes state issue

The bus issue aroused lively arguments also at Hartford, where the Connecticut Assembly's committee on education held hearing on a bill to permit towns and cities to provide bus transportation, health and welfare services for pupils of private and parochial schools. Connecticut has no law permitting such service, but 28 communities in the state were reported already providing bus service for parochial school children.

Adoption of the measure would "pull communities apart" and "set neighbor against neighbor," said the Rev. Lloyd F. Worley, representing the State Council of Churches. Opposition was also voiced by the state Parent-Teachers Association and Civil Liberties Union. Leading supporters of the bill were Richard J. Smith of Southport, a member of the state board of education, and former Mayor William H. Mortensen of Hartford. A score of legislators also spoke in favor of the measure.

Catholics gain in Congress

With 84 representatives and 11 senators, Roman Catholic membership in the U.S. Congress is larger than at any previous time in history. Figures on religious affiliation of the lawmakers were reported by the Library of Congress which has completed the first official survey of this information ever undertaken. Denominational affiliations were previously known only from official b ographies in the Congressional Directo or from privately sponsored polls.

Although the majority of the nation lawmakers are Protestants, Roman Cat olics form the second largest denomin tional grouping. Methodists lead wit 87 representatives and 18 senators.

Presbyterians are third (13 senato and 55 representatives) and Baptists a a close fourth (13 senators and 54 re resentatives). Episcopalians rank fift with a total of 60 in Congress. Luthe ans are reported to have 21 members o Capitol Hill. There are 12 congressme of the Jewish faith, seven Mormons an one Hindu.

African race law fought

Strict segregation in the Union o South Africa would be extended t churches under terms of a measure pro posed by the government as part of th Native Laws Amendment Bill. The ne law would require that churches or othe institutions established since 1938 an desiring to hold multi-racial service would first have to get permission fro the Minister of Native Affairs. Simila approval would be required for all urba meetings, religious or social, to whic native Africans are admitted.

The proposal is an "unwarranted vio lation of religious freedom," said th Cape Peninsular Church Council. Th group represents Baptist, Anglican, Pres byterian, Congregational and Methodis churches.

Protest was also made by Roman Cath olic Archbishop Owen McCann of Cape town. "It grieves me that the rights o worship and conscience are being calle into question," declared the archbishop "My flock, composed of all sections o the population, have a right to attend a Catholic church wherever it may be."

BUS BOYCOTT LEADERS IN SOUTH AFRICA
Anglican Bishop Reeves (second from right) with native anti-segregation leaders

Bishop launches campaign

An anti-segregation "Campaign for Justice" was started last month at Johannesburg by Anglican Bishop Richard Ambrose Reeves. At a meeting in a suburban Methodist church the bishop said that a new act that would require various racial groups to live in separate zones was a "process of despoilation and dispossession by proclamation."

The meeting urged the government to halt application of the segregation law "before too many are ruined." Under the law, large groups of natives have been compelled to leave their homes and move to segregated areas.

Participating with Bishop Reeves was Mrs. Ruth Foley, president of the Women's Defense of the Constitution League. The group is known as the Black Sash Movement because members wear black sash over their shoulders when they are publicly protesting government measures or programs viewed as unconstitutional. Members of the Black Sash have taken a prominent part in giving free auto rides to the African workers who boycotted buses in protest against increased fares. The segregation moves have compelled many to travel long distances to their jobs.

And so forth

The Methodist Church will build a $4 million theological seminary near Delaware, Ohio, to provide for 500 students. It will be the first Methodist seminary in Ohio.

Wedding gowns are being converted into vestments for priests of Roman Catholic mission churches by nuns of a Dominican convent at Pewaukee, Wis.

New York's Union Seminary announced that Lutheran Bishop Rajah B. Manikam of India would serve as a visiting professor during the 1957-58 school year.

First national religious TV series aimed at children had its premiere on March 17. The filmed series, *Off to Adventure,* is sponsored by the National Council of Churches.

World News Notes

Poland wants to buy

A big shopping list was brought to Washington this month by representatives of the government of Poland. They want to buy goods worth $300 million, but can't pay in American dollars.

The Poles offer $200 million in their own currency for surplus farm goods, chiefly wheat and cotton. They want a $100 million loan to cover purchases of farm and mine machinery and fertilizers.

People in Washington began to line up immediately on both sides of the question. Some say that if the U.S. wants to help Red satellite countries to edge loose from Russian control, here's the first real chance since Tito was aided in declaring his independence of Moscow. Others—especially Senator William Knowland—say Poland should have no help until it breaks completely with Russia.

Poland's present government has taken a long chance in asserting even a mild degree of freedom. Their business affairs are so tightly tied in with the Communist nations that they must stay on the Red team unless they have outside help.

Unless the Gomulka government can do business with the U.S. on favorable credit terms, Poland will soon be in such economic difficulties that a pro-Russian government will take over.

Homeless Hungarians

Hungarian "freedom fighters" escaping into Austria after their battle with the Reds had been front-page news for months. Through Feb. 28, 170,743 refugees reached Austria. As the border in that direction became too dangerous to cross, refugees poured into Yugoslavia (17,087 to March 1).

Excitement about the refugees died down in the U.S. There had been 27,958 allowed to come, but there won't be many more unless Congress decides to amend the immigration laws.

Twenty-eight other countries received Hungarian refugees (Canada 13,50 West Germany 11,560, Britain 18,1 Switzerland 10,325). But on March there were still 53,349 in Austria a 15,872 in Yugoslavia living in emergen quarters.

Among Hungarians fleeing from th homeland were one-fourth of all t university students in the country.

More disarmament talk

Disarmament is the subject on whi there has been the most talk and t least action in the last half-dozen yea Talks began again this month, when UN disarmament commission subcor mittee met in London.

Western countries were proposing th armed forces be cut to 2,500,000 apie for the U.S. and U.S.S.R. and 750,0 apiece for Britain and France. Also pr posed: no more stockpiling of atom weapons, to be enforced by internation supervision . . . no more nuclear te explosions . . . international inspectio of all experiments with earth satellit and intercontinental weapons.

A five-point plan the U.S. presente in London this month was the most s rious disarmament proposal the Eise hower administration has made.

English want to leave

"If you were free to do so, would yo like to go and settle in another cou try?" Poll-takers asked Englishmen th question early this year. Forty-one pe cent said "yes." Canada is the most po ular destination of Englishmen dream ing of leaving home.

WASHINGTON

By ROBERT VAN DEUSEN

SOCIAL SECURITY DEADLINE

THE DATE is approaching when ministers who have put off deciding whether to enter Social Security will have to make up their minds. After April 15, pastors can no longer sign up for Old Age and Survivors Insurance.

In 1954, Congress gave ministers the privilege of entering OASI in 1955 or 1956. Income tax day, April 15, 1957, became the deadline for electing coverage by filling out and sending in a "waiver certificate." This may be secured at any district Internal Revenue office.

Under the revised law, a minister is classified as "self-employed." The income tax blank (Form 1040) has a special schedule (C) for reporting self-employment income. The Social Security tax is paid along with the income tax.

Who is eligible?

ALL PARISH PASTORS and most ministers engaged in work outside the parish are eligible for Social Security. Coverage is limited to a minister's work "in the exercise of his ministry." This was defined quite broadly in regulations appearing in the *Internal Revenue Bulletin* of Aug. 27, 1956.

Three major criteria were set up in these regulations. A minister serves in the exercise of his ministry if he: 1) conducts religious worship or performs sacerdotal functions, whether or not this is done for a religious organization; 2) assists in the control, conduct, and maintenance of a religious organization which is under the authority of a church body, or an integral agency of such organization; or 3) performs service of any kind pursuant to an assignment or designation by a church body.

The ULCA practice of relating ministers serving outside the parish to the church at large by a call from the Executive Board or one of the synods has a clear application here. Those who have such a call come under the third category. A minister teaching in a college which is not closely church-related might not be eligible for Social Security without such a call.

Ministers engaged in certain types of work are not eligible for OASI coverage. They are: 1) work outside the U.S., unless employed and salaried by an American organization (e.g., service for the Lutheran World Federation); 2) service as a military chaplain (covered as a member of the armed forces, but not as a minister); and 3) service as an employee of the U.S., a state, or a political subdivision (e.g., chaplain in Veterans Administration hospital or state mental institution).

Exception to deadline

MINISTERS who were in these special types of work during 1955 and 1956 have two years, after they return to work which is eligible for coverage, in which to decide whether to enter OASI. Specifically, they must enter by April 15 following the second year in which they earn at least $400 in employment eligible for coverage. The same rule applies to newly ordained pastors.

Once a pastor enters OASI, he is not permitted to withdraw. If he takes up work which is not eligible for coverage, he does not pay any OASI tax as long as he is in that work. But when he returns to covered employment, he automatically resumes his relationship.

MISSIONS FOR BREAKFAST

THE FIRST THING DR. ERB THINKS OF EACH MORNING IS THE CHURCH'S TASK OF PREACHING THE GOSPEL EVERYWHERE

By LUCILLE E. HEIN

"YES, I LIKE my job," Dr. Erb said in answer to my question. "I even like the discouragements."

Dr. Earl S. Erb is the executive secretary of the United Lutheran Church Board of Foreign Missions. Since 1951 he has been hopping from continent to continent, visiting existing mission fields, exploring new mission possibilities, helping to solve problems, attending conferences.

India, Japan, Germany, Argentina, Norway, Malaya, Hong Kong, British Guiana, the Netherlands, Finland, Brazil, and this spring Uruguay. This might be a diplomat's travel schedule.

WHETHER YOU VISIT Dr. Erb in his office or his home, you have the feeling that he will spend the day with you if it will help the cause of missions. Dr. Erb's office is a corner room in the Lutheran Church House, New York City, with three huge windows overlooking Madison avenue and the Morgan library and garden.

At home, too, Dr. Erb's life is world missions. Home is an apartment in Jackson Heights, Queens. His office-away-from-the-office is a sunny room overlooking a garden.

"Conferences and meetings take up so many office hours, and I can't get to the mail on busy days. So I do much of my correspondence at home . . . dict phone or longhand notes. In the mornir I divide this among our secretaries. I rather work at home than stay after hou at the church house. Besides, I have date with Mrs. Erb for dinner every nigh if I can make it."

Mrs. Erb is an active churchwoma and keeps almost as busy as her husban She is president of the New York Confe ence of United Lutheran Church Wome and always ready to work in the hon church.

INTENSE CONCENTRATION on his job, at home and at his office, enables Dr. Erb to accomplish much in his flying visits to mission fields. He may spend only five days in Malaya or in Hong Kong, but he goes prepared. He makes every meeting, every experience, bear fruit.

"I keep folders in my desk for each future visit. Into the folder goes everything that will help me to understand the situation there—previous field reports, notes on people to see, things to do and problems to investigate, memos from missionaries in that area, geographical and historical material, recent newspaper clippings, magazine articles."

BY THE TIME Dr. Erb leaves for his plane, everything he needs is in the folder. The other essential for his field visit is a notebook. This is his daily journal of facts, observations, notes on meetings and decisions, plans to be presented to the board, "plus local color items, stories, and comments that Mrs. Erb will enjoy!"

The notebook is the basis of his field report which he writes on the plane for home. When he lands, the report is ready for the typist, and he can start on other matters that await him at his office. "Of course, he steps off the plane glassy-eyed and with writer's cramp," Mrs. Erb said, "but he can't wait. He's afraid the inspiration of the visit will disappear if he doesn't write the report immediately."

Dr. Erb's folder and notebook for his next trip were ready on the day we talked. This is an exploratory survey trip to Uruguay with Dr. M. A. Hammarberg of the Augustana Church. "A fast trip, twenty days. We'll be in Uruguay for a few days, then I'll fly to our mission in Argentina, and visit British Guiana on the way home.

"I've visited Brazil, Argentina, and British Guiana before, so I've read through my past reports and notebooks and jotted down many things to discuss. One of our biggest needs in Argentina is hostels for Protestant students. They usually have to live in Roman Catholic hostels while they go to school."

DR. ERB was in administrative work in the Ministerium of Pennsylvania for twelve years. For the last seven of those years he was secretary of the Ministerium. How did he come into the Board of Foreign Missions?

"I'd had little experience in world church work," he said. "I'd never been out of the United States. From 1950 to 1953 I served on the Board of Foreign Missions. In 1951, the Board needed a man to go to India to work out some administrative questions with the Andhra Evangelical Lutheran Church. I was asked to go. That was my introduction to the mission field. Almost five months there, then home via Germany to become acquainted with refugee problems.

"I attend the LWF Commission on World Missions in a different country each year. The commission includes nationals, missionaries from various fields, and secretaries of the home church boards. We dig into the real concept of missions . . . what our missionaries should be doing . . . what national leadership should be doing . . . how changing world conditions affect mission work.

"AS AN EXAMPLE of world change . . . in August England withdraws from Malaya, and one of the hot spots of the East becomes an independent nation. England has been a buffer between the Malays and the Chinese in Malaya. There are about three million of each. What's going to happen after August? How will missions be affected?

"A lot of our work is with the Chinese in Malaya. I was in Malaya in 1954, but

only for a field visit. Dr. Anspach of our staff began the ULCA mission in 1953 and has stayed there several months at a time. He's going back to Malaya in June, and we'll all be eager to read his reports.

"In Malaya, as in all our missions," Dr. Erb continued, "we are trying to train nations for Christian leadership." To Dr. Erb this training of national leadership is *the* task in mission work today and must be put first if the Christian faith is to survive in some areas.

"Whatever the future, our hope lies in national leaders who will work side by side with missionaries, and take their place if mission work by foreigners is no longer allowed. We should make provision to train as many competent men and women as possible. This means money—every forward step takes money. And it means time. Leaders aren't trained overnight. We've already waited too long.

A QUESTION THAT bothers some people is whether there is a place for mission work in the world of the 1950's. Dr. Erb has no doubts. "There is no question of whether the missionary has a place in India or Liberia or Japan or elsewhere. The question is what is his place and how can he help nationals to take his place, if it comes to this."

Church bodies have always demanded high-caliber education for those who go into mission work. Dr. Erb feels that the new ULC School of Missions that opens in Chicago in the fall will be one way of giving that extra inspiration and dedication that a missionary must have.

"It's one of the first Protestant schools of this type. Our dean there is a top-notch man with experience in China and Japan. Men and women will have a chance there to become acquainted with their field of assignment, its anthropology, changing political and economic conditions that will affect their work

The Erbs and Dr. Joseph of India

there, the history of missions as a whole, the latest methods of teaching those who have little or no education. Just thinking about it makes me wish I were in school again!"

DR. ERB does not have to go back to school. All the world is a school for him. Hundreds of pamphlets, magazines, clippings, and letters cross his desk each month and must all be read and digested. "What bothers me is that I have so little time for current books and publications unless they are connected with my job. Mrs. Erb is a big help there. She reads a lot and relays to me things I ought to know. One reason I can concentrate on my job is because my wife understands it and knows what it means to me to be doing this work.

What are some of Dr. Erb's impressions and memories of his travels?

"You mean something like playing golf in Malaya?" he asked with a grin. "I really did, you know, just so I could tell people about it." Then he becomes serious. "Or something like my unexpected visit to the Emperor's palace in Tokyo

GRADUATING CLASS

Dr. Erb with students completing studies at Luthergiri Theological College in India

when one of our workers was being decorated by the Empress?

"Or the day I heard Nehru speak to a vast throng and saw that most of his listeners, like myself, had to have his speech translated. I realized anew what problems India has with her many languages and faiths and peoples.

"Another thing I find stimulating as I visit the mission fields is that we no longer rely only on missionaries from the United States. We have Chinese missionaries and evangelists in Malaya, Norwegians in Hong Kong, Hungarians and Germans in Argentina. We are learning to exchange missionary services, to use nationals of one country in another country. It's a sign that we are growing up in our approach to mission work.

"Not all vivid memories come from my travels. One of the greatest thrills is when a stranger from another country walks into my office and says, 'I'm just passing through New York, but I had to stop and tell you that I know your missionary in —. Such a wonderful person. We all love her!'

"A comment like that warms our hearts. We like to think that all our representatives in mission fields are liked and respected by all who meet them. There is no place for condescension or snobbery in missionary work. Our relationships with people in carrying on work in other countries is as important as our presentation of the gospel. We cannot teach anything about Christianity unless we first establish a friendly relation with the people we hope to reach.

"I KNOW missionaries of all denominations and faiths have been criticized at times, because they have a big car or a chauffeur or a grand house. None of these things matter if the person who uses the car or the house is consecrated to his job and to his faith, and sensitive to the opinions, customs and culture of those about him. But it does matter if he is condescending, dogmatic, proud.

"Missionaries must be sensitive, too, to the background and culture of so many different peoples. In Malaya, the Chinese people have been gathered from the

jungles into barbed wire enclosed villages. They are suspicious of everyone. They are completely uneducated. At first only the children come to our meetings. The parents hang around outside and peer in the windows. Our approach to such people has to be slow.

"In Japan, we work with a nation that has a long tradition of culture and literacy. We can approach them on the intellectual level. In Liberia we must set up a literacy program before we can do much in teaching the Gospel in new areas.

"Do I dare to mention perseverance as a quality that all good missionaries must have? Without that we get no place. I'm thinking of a missionary in Japan, who made a three-hour trip to a small town every Saturday evening, held a service, and returned to his city duties by 5:30 Sunday morning. For six months he did this. For six months he had an audience of one each Saturday evening. But his perseverance and his example of devotion to his faith finally paid. The one became a small group; maybe some day it will become a congregation."

Dr. Erb has never served a parish of one, but he had seventeen years in parish work. "What I miss most," he said, "is the personal contacts. When I walked down the street in Gouldsboro or Nescopeck or Easton, Pennsylvania, I knew everyone. I shared the lives of my parishioners.

"I suppose a tourist would envy my life," Dr. Erb mused. "So many countries and people. But I'm no tourist. I concentrate on the job I've come to do. I don't even shop for souvenirs."

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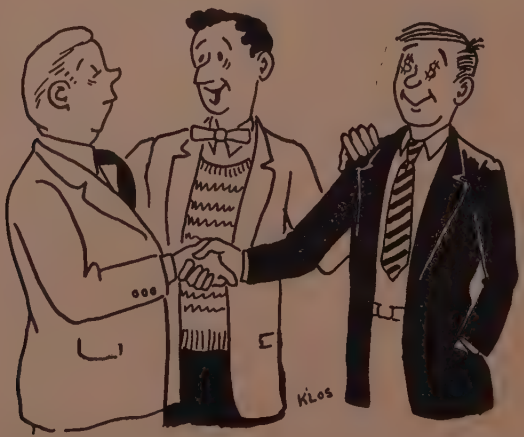
TODAY, as in other days, a living Christ is trying to lead a timid, fearful church into a new age of adventure and enterprise; but it still holds back.—By JOSEPH F. NEWTON in *Treasury of the Christian Faith,* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).



"Meet Joe Smith. He's our new church treasurer."

"I'LL TAKE GOD"

Teaching ten-year-olds in Sunday school for the first time seemed like a rugged assignment, but when the boys got on the question of who made man, they began to pay attention

By WALTER A. GUNTHARP

THE OLD MANSION which housed the American School in The Hague seemed to me suddenly a grim place when I parked in front of it on my first morning as a Sunday school teacher. The feeling was not lessened by the running, shouting stream of boisterous children who caromed off my legs and crammed through the door in front of me.

As an Army officer, I have devoted much time to teaching. But teaching soldiers the science of war is hardly the proper background for teaching little children about God. I was dismayed by the knowledge of my inadequacy for the job and gravely doubted my wisdom in taking it on.

IT HAD BEEN pressed on me in a moment of weakness when, as a newcomer to Holland, I was convinced by an attractive young lady that the unity of our small American community in The Hague was dependent upon the individual willingness to participate in group activities.

We were starting at the beginning, with the creation. I had studied my text and lesson guide. My outline was drawn up and committed to memory. But I had no confidence in my ability to carry it off.

MY GROUP OF BOYS, nine and ten years old, gave me the once-over and grudgingly made room for me to sit among them in the general assembly. Two other officers from our small military staff were seated among similar groups and there was some small comfort in their uneasy smiles of greeting and the whiteness of their knuckles as they, even as I, gripped their Bibles and towered self-consciously above their small charges.

The assembly, consisting of ten classes of about fifteen children each, was conducted by the same young lady who had recruited me as a teacher. She was a stenographer at the Embassy and leader of the Sunday school. We sang a few songs, had a prayer and a collection. She explained where our classrooms were and

turned the matter over to the teachers.

I marveled at the way she had held the attention of the children. But even though she kept them in assembly for less than half an hour, I could see gathering signs of unrest among my boys. When she dismissed the assembly, I found that I had greatly underestimated both her control and their degree of unrest.

They exploded into noise and action. They boiled out of assembly and up the stairs with the sound and speed of so many motorcycles. My class was on the third floor, and I plodded up in their wake with leaden step and heavy heart.

The classroom door clicked shut behind me and I faced them alone. The stairs had taken a little out of them. But even so, I was grateful and more than a little surprised when they quieted down when I told them to. They were clearly expecting something, and I sensed what it was. They were expecting me to entertain them. It was, in fact, a challenge. "Entertain us with an interesting lesson or we won't be good."

I LAID MY OUTLINE on the teacher's desk and began. It did not go very well. In five minutes I was boring them. A boy in the back began tapping a ruler on the desk. Another was punching his neighbor with the point of his shoe and open hostilities were fast developing. Right under my nose one well-scrubbed youngster was reading a comic book.

I was failing fast and it was clear that nothing short of a demonstration of military discipline would hold them in line until the end of the hour unless I met the demand for entertainment.

The time-dusted familiarity of the scene took me back to my own childhood Sunday school days. The unpainted church annex and the often dreary lessons returned to my mind, recalling days when I was the champion chair-squeak and ruler-tapper in the whole congreg tion. My problem too had been one boredom.

I wanted entertainment just as the youngsters, but there had been somethir else lacking that was far more fund mental. It lay in faith itself. As a chil religion seemed to me to have no re foundation. To my small mind it a peared as a mid-air abstract which w difficult to accept and filled no real nee in the life of a marble shooter. Above a I recalled the stock answer to all m questions when confronted by some seen ingly impossible Biblical miracle. "Yo must not question, son. You must ha faith."

IT WAS AN entirely unsatisfactory a swer to a little boy whose mind was co ditioned by dirt, cowboys, and other suc concrete considerations. I could not hav complete faith without some tangible pe to hang it on. As a result, I was a juv nile agnostic until I grew old enough t prove to myself through reason that the is, positively and unquestionably, a Goo What better time could there be, an what better example could exist for prov ing this fact to these little boys than i the study of the creation?

My own conviction stemmed from th argument about "design": Given a watch we must assume a Watchmaker. It is powerful argument, and one easily de veloped in the story of the creation.

Abruptly I leveled a question at th boy who was tapping the ruler.

"Mike, how did life begin on earth?"

Mike answered dutifully. "God mad it, sir."

"How do you know?"

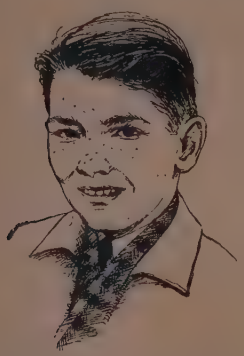
Mike scratched his head and looke puzzled. Another boy rescued him.

" 'Cause it says so in the Bible."

"But there was no one around when life was created. Even if Adam himself had written about the creation, he wouldn't really know who made him because he was not alive until after he was made. Besides that, no one knew how to write until long after Adam was born."

The foot-puncher had stopped molesting his neighbor. "How do we know then, Colonel?"

THE COMIC-BOOK READER closed his book and frowned. "How do we even



Comic book was forgotten

know that there is a God if that is true?"

That was the question I had been waiting for. Suddenly I felt sure of myself. I had their attention and knew what to do with it. My outline lay forgotten on my desk.

"Many very smart men say that there isn't a God," I answered. "They say that life began by accident. That somewhere along the line, certain chemicals in the water, or perhaps in a bit of slime, came together and developed into a very low form of life. After that, changes came about until all life that has ever been known developed through a system called evolution."

"How could that happen?" Mike asked.

My own son, who takes his religion seriously, looked troubled. I could see that he thought Dad was peddling bad goods.

I addressed Mike. "Evolution is the idea that all things develop through a slow process of change. Let's say, for example, that somewhere along a warm coastal area a type of seaweed had evolved. Slowly it changed, until one day some of it learned to live on dry land. It put down roots in the soil, grew up, made a flower, and dropped seed. Next year the seed grew and there were dozens of them. In time it became a daisy. The chances are pretty much against it, but it could have happened, couldn't it?"

"NAW," A BOY PIPED UP from the rear of the class. "Anybody knows there would have to be a bee."

"Why?"

" 'Cause the bee has to get honey from the flower before the seeds will grow. We learned that in school."

"O.K., then we have to get the bee too. So another bit of accidental life got tired of floating around in the ocean, and just in the nick of time, evolved into a bee. Not only that, the bee was evolved in just the right place and knew just what to do. The odds are getting longer, but let's pretend that it happened. Now what?"

By this time the boys were in the game and were working hammer-and-tong to expose my stupidity. The boy with the comic book, who was the son of an embassy first secretary, had put the book back into his pocket and was eagerly holding up his hand.

"All right, Warren, what is it?"

"It still won't work. There's got to be two flowers. Flowers keep growing because the pollen from one is carried to the other by the bee. So the bee has to have another flower to visit first."

"Yeah, and another thing," his neigh-

bor added. "They have to be the same kind of flower and they have to be blooming at the same time."

THEY WAITED triumphantly for me to get around that one.

"Well, I admit that I find it hard to believe that so many marvelous things could happen at the right time and the right place, especially when you consider that it was all an accident in the first place. The chances against it are fantastic, but let's go ahead and assume that it did happen. It answers the question."

"Oh, no it doesn't." It was a small voice, but one dripping with the contemptuous wisdom of a ten-year-old in the back corner.

"Why not?" I was wide-eyed.

"Not enough bees. If your bee dies, or if an accidental bird evolves in time to eat him, your seeds won't grow but one season. You gotta have a mother bee and a daddy bee at the same time."

Other facts came thick and fast.

"And at the same place."

"And they have to be the same kind of bees."

I INTERRUPTED to protect the bee from an invasion of privacy.

"All right. I admit that you are right. Now let's look at what has happened. At the same place and the same time, we have, by accident, the evolution of t flowers of the same type. Also we ha two bees of the same type. Not only th The same miracle happened thousands times over to account for all of the bir the animals, the insects, fishes, plan and reptiles on the earth today. Since find the same types of animals and pla living separately in distant parts of t world, it must have happened in mo than one place in about the same way.

"OTHERWISE we cannot account for t fact that some things that can't swim, f or float are found in places separated ten thousand miles of water. The whc business sounds impossible, but sor mighty smart men say that it happene Of course they were not there to see happen any more than Adam was able see God make him, but they have co vinced some people that they know wh they are talking about."

"Phooey! I'll take God any old day said Mike.

"Me too." "Me too." It was a unar mous chorus.

"God could make Adam and Eve, ar plants and flowers and spiders and a those things with His little finger."

It was five minutes early, but I di missed them. Who was I to stand in th way of their triumph?

Coming: Lutheran Church of Venezuela

By STEWART W. HERMAN

Six pastors are at work and congregations are growing steadil in country where new superhighways cut through the high mountair

ELEVEN PASTORS marched down the center aisle of the new Lutheran church —as yet undedicated—in Caracas, Venezuela. The metal chairs (pews still t come) were filled with people of man nationalities, singing in three languages.

ELEVEN PASTORS, PLUS DR. HERMAN, ATTENDED THE CONFERENCE
They speak seven languages

Latvian and Hungarian voices were most noticeable because, after nearly five years of service, the men to be installed as regular ministers of the Church of the Resurrection were Pastor Alfred Gulbis and Pastor George Posfay.

Eleven pastors! A few years ago such a gathering of Lutheran clergy in that area of the Caribbean—from Mexico to Colombia—would have been unthinkable. Now they had come together for a few days—under the auspices of the Lutheran World Federation's Committee for Latin America—to discuss common problems and to participate in this service in seven languages: Latvian, Hungarian, German, Swedish, Norwegian, English, Spanish.

TODAY IN VENEZUELA alone there are six pastors working together, four of them in Caracas where the largest congregation —nearly 2,000 members—is located. These four pastors not only serve four linguistic "chapters" which together make up the parish, but they are regarded as ministers of the whole congregation. Although organized only four years ago, three of the four chapters are nearly self-supporting. There are two reasons for this remarkable achievement: first, the incredible economic condition of booming Venezuela; secondly, the determination of the pastors and leading laymen.

Architecturally, the new church and its handsome bell tower proclaim a twofold message: "This is the 20th century! This is South America!" Unlike many Lutheran churches in Latin America, these buildings are not simply an attempt to recreate in the New World something recollected from the Old. They breathe a new Christian vitality.

Nowhere is the challenge of new beginnings more keenly felt than in Venezuela. Fantastic oil and iron royalties enable the government to lavish public funds on every kind of construction from university cities laced with broad boulevards to mountain-top luxury hotels complete with ice rinks and outdoor (heated) swimming pools attainable only by cable-car. Pulsing prosperity of this sort is bound to have its effect even on Lutheran church planning.

IN ADDITION to the big congregation in Caracas there are six other — but much smaller — congregations in Venezuela.

During January I visited all of them. Valencia is only a few hours' drive from Caracas. When I first drove there five years ago, the old road was a narrow, twisting track of macadam through high mountains. Today there is a broad superhighway rising and then spilling gently onto the lower plains.

On the edge of industrial Valencia is a modest suburb into which many of the DPs moved shortly after their arrival several years ago. Eagerly I visit a sampling of the families from year to year to see how they are getting along. The progress of the Lecsis family from Latvia is especially interesting to watch. Like many others they had bought a lot and squatted there to avoid renting. But instead of building and occupying each new room immediately, they resolved to stay in temporary sheds at the rear of the lot until their new house was fully finished.

It took them five years, but last Christmas the house was complete—including the beautiful handmade furniture—and they moved in. Moved in, yes, . . . but not before they had invited their friends and their pastor to rejoice with them in a service of dedication! Mr. Lecsis who for years had labored all day at his job in the Firestone plant and devoted his evenings and weekends to the laying of cement blocks, the wiring and plumbing of his house, then the fashioning of bedroom and dining-room furniture out of mahogany, now had volunteered to make the pews for the new church.

LAST YEAR the church committee bought a large lot with funds advanced by the Lutheran World Federation. The plans call for a modern church, a parsonage, and a school building to house the 90 youngsters now jammed into a small rented "villa."

The next day Pastor Koch drove me over unpaved roads to Turen, Venezuela's model agricultural colony, measuring 40 miles from one end to the other and colonized by hundreds of farm families. Here we have a hundred Lutherans to whom a modest house in the center of the colony has been given for a chapel with a room for the preacher's quarters.

THE LAND was suffering from a prolonged dry spell. Choking dust swirled up behind every passing vehicle and powdered the whole world light brown. Harvests—which only a year ago had been so spectacularly successful—were failing and leaving the colonists deep in debt. One man bitterly berated himself for renouncing a small but steady income in Europe only to find himself rich one year and bankrupt the next in Venezuela.

Others were more philosophical. They admitted they should have conserved their cash a little better and pointed to the $20,000 worth of equipment they had accumulated in a few years. One good harvest, they hoped, would wipe out their average debt of $10,000 and put them back on their feet. In any event, thanks to the worldwide Lutheran Federation they had a pastor to encourage and counsel them, not only with friendly words of human hope but with the words of eternal life. For a few days each month —regardless of dust or mud—he lives with them.

Barquisimeto is the third corner of Pastor Koch's triangular parish. It has become the third largest city in Venezuela . . . more like an overgrown country town because it lives from commerce rather than industry.

The Lutheran congregation here is even smaller than Turen—only about 40 souls, because recently a few families have moved away. Services are held on the porch of a parish center but even

these few people hope some day to have a chapel of their own and perhaps a resident deaconess or full-time parish helper.

EARLY ONE BALMY January morning Pastor Koch bade me farewell at the airport and soon I was flying between the blue Caribbean and the green Andes to meet Pastor Bik whose parish includes all of western Venezuela. Our first visit was to Merida, a delightfully clean, cool town mile-high in the mountains with a view of the snow-covered Pico Bolivar.

Lutheran services have been held only a few times here. This time an altar was arranged in the home of a Dutch family, newcomers themselves. Over 20 persons were devoutly present, including most of the European Protestants in town and one or two Roman Catholics as well. European Catholics frequently attend our services in Latin America because they do not feel at home in the Roman churches. After service one such man came up to me and simply said, "Thank you, Sir. Thank you very much." We both knew what he meant.

THE NEXT DAY we rode out of the mountains and down through lush green jungle country toward San Cristobal which is tucked in the southeastern pocket of Venezuela near the Colombian border. Contact with this little Lutheran community has been maintained ever since the pastors in Caracas first got into touch with a fine Hungarian DP family. Dr. Paul Puky is now chief surgeon at the large hospital there. About 40 people gathered in the patio in his house that night for worship.

Neither Merida nor San Cristobal is thinking of church building as yet. They are "house" churches in the New Testament sense of the word, and much of their joy is to be found in the close fellowship of a small group of friends.

Pastor Bik's problem—like that of so many other pastors in Latin America—is to serve these brethren adequately in the course of his monthly visits and at the same time not to neglect the larger congregation which requires full-time attention. For Maracaibo, the second largest city in Venezuela, contains our second largest congregation. Despite the humid, tropical climate, thousands of "foreigners" have been drawn here by the oil derricks which march across the land and out into the sea.

GRADUALLY a congregation has been formed. Last December a constitution was adopted. The church council is now weighing the pros and cons of a parish center which will replace "borrowed time" in the Anglican Church. At our service on Sunday evening among the 60 people there were Germans, Dutch, Swiss, Swedes, Hungarians and even some American Lutherans from Texas. Finding a common language is not an easy matter.

Little by little the church is growing up in Venezuela. The pastors already come together in a national committee to lay joint plans for the total work and at the end of the Caracas Conference the representative laymen of the Venezuela congregations appeared as an impromptu "synod."

Four official visitors—two pastors and two laymen—have been selected to attend the LWF Assembly in Minneapolis this August: Dr. Heinrich Falk, Pastor George Posfay, Dr. Martin Boelcke, and Dr. Paul Puky. Pastor Werner Koch is being sent by his Valencia congregation as visitor. In the foreseeable future, the LWF Executive Committee will no doubt be receiving an application for full membership from the Evangelical Lutheran Church in Venezuela.

A WOMAN HAS TO DIG

There has to be some place fo
a woman to plant a few flower
when spring warms up the eart

By FRANCES SWARBRIC

LYDIA HAD AWAKENED that morning with the night's dream still vivid in her mind. She had been back to the first house where she had lived with her husband. She was kneeling on the just-green grass planting seeds in a flower bed, with a March wind blowing raindrops in her face. All around the yard the hedge was covered with droplets of green. The flowerbeds were thick with green sprouts and spurs.

Beside this dream, which she had had before, there were other dreams. In one she moved to a new house and found the porch filled with plants—dwarf trees, potted ferns that hung to the floor, and many strange flowers, all hers to keep, watch, and water.

THERE WAS another dream in which it was the night before Easter. In this dream she walked in a grassy, open wood where men carried pots of lavender cosmos six feet tall. They were carrying them to the tomb of Christ, and as they walked the cosmos swayed and snow fell in glittering flakes on the cosmos and on the green grass.

The grasses and trees of the night remained in Lydia's mind as she watered her house plants that morning. She re membered the yard of that first house. had no grass under the maple trees, onl thick moss where little red toadstool came up. It seemed such a short tim ago, that time of promise, yet now sh was an old lady with nothing to do bu tend her house plants.

When the bell rang it was the ma from the greenhouse with the churc flowers. After he put them down he sa her vines climbing around the room an joked, "Why it's like a forest in here!"

"Not quite," Lydia laughed back. Sh thought of the high dark-green forest wit its ground-cover of Christmas fern an cinnamon fern, where she would neve walk again.

When the man was gone Lydia looke out of her window to see what sort o day it was for a walk to the church. She had to look upward to see the square o blue sky because her apartment faced or a small inner court surrounded by the building on all sides.

There was no flowerbed, nor any gras in the court, only a solid pavement o concrete. There was nothing to see but an orderly row of trash cans and the windows opposite. A few sparrows came into

his court sometimes to scrounge about the garbage cans, but no other birds came or were heard. There was only the sound of traffic from the boulevard.

LYDIA HAD SUPPOSED she would get adjusted to it in time. It was a thing she had never even prayed about during her year in the apartment because she didn't think it worth the Lord's attention. What did it matter that she didn't have a garden? In some countries there were families without homes, and children without food. "Oh rest in the Lord," she told herself, "and he will give thee thy heart's desire." To her this meant that the Lord would make her heart's desire right and fixed on him.

As summer wore on that first year some seeds had fallen in a crack of the concrete close to the building and sent up several shoots. Or perhaps the shoots came from old roots, because they grew so fast that by the end of summer they reached her ground-floor windows. They were willow shoots, and the long leaves formed a screen in front of her window. It was a small thing, but leaves are a comforting sight, and the green of this ancient tree was a pledge that man's concrete could never quite seal the earth over anywhere.

IT WAS NOT ONLY the sight but the sound of leaves that was comforting. When they rustled she heard God's world again. At night when the leaves brushed the screen they were a whole forest, and she remembered other trees in other places.

On this day of March as Lydia looked out the window she saw the bare willow branches, as she had every day that winter. But today there was a change—they were beaded with green. All winter long she had known this day would come, when they would inform her of spring.

The day was Saturday, the day that she went to the church to arrange the altar flowers. Picking up the white greenhouse bundle and cradling it on her arm like an infant, she went down the hall and out into the moist morning. She saw that the grass in the yard was brown-green from the rain. An old man she had sometimes seen around the greenhouse was clipping the forsythia bushes, and she gave him a nod.

She liked coming to the church when it was empty. There was a feeling of awe when one stepped from the shadowed side aisle into the colored sunlight of the nave. If any place was holy, it was here, where hymns still seemed to hang in the air, where the words of truth had been so often spoken, where sins had been confessed. Here, where God was used to listening, a prayer could not help but be heard, and she could not help but believe in the Lord's presence.

WHEN LYDIA CAME BACK to the apartment she did not see the workman in the yard. The bushes were all neatly pruned. Things were always well-kept around the building. It was all efficiency. Nothing unplanned, like bird's nests in the eaves, was ever allowed to happen. That is why she shouldn't have been surprised when she opened her own door and saw that the willow branches had disappeared from the window.

In a moment she was out the back door and standing in the court. There was the workman, clippers in hand, stooping to pick up the branches that had all been cut off flush with the cement.

She couldn't help exclaiming to the old man, "Oh, you've cut down my trees! What for? They weren't hurting anything!"

"*Your* trees? Sorry, Lady, didn't know they were your trees, had orders to get

rid of this brush afore it cracked up the concrete. Darn nuisance around a building. Same with the vines on the south wall. Tore 'em down afore they made holes in the mortar. Sorry, Lady, but the city ain't no place for trees. Always gettin' their roots in the plumbing tiles and their leaves all over. Ought not to be any trees in the city."

"How can you say that!" Lydia demanded. "No one could stand the city if it weren't for trees! I loved seeing those willows in front of my window. They were the only leaves I could see. You probably don't know what it's like to live with never a green blade of grass or a tree in sight."

"Lady, if you're so crazy about trees you ought to have my job. All I see all day is trees, trees, trees. Why don't you go down the street here to Oakland greenhouse and get you a job, if you're so crazy for leaves."

"Yes, I only wish I could, but nobody'd hire an old lady."

"I ain't no younger'n you are. Anyhow they're wild for help down there this time of year. Well, sorry about your trees." And he disappeared in a door in the wall with the cut branches.

LYDIA DIDN'T GIVE a second thought to the suggestion. She didn't know anything about greenhouse work.

As the day went on she began to feel more and more hemmed in. Spring was the hardest season to bear in the city. Everyone needed to dig in the spring, to feel a part of it, but in the city you hardly knew whether spring came or not.

"Snap out of it," she kept telling herself. What a small thing it was, compared to the rich blessing of having faith, and a job to do for the church.

Thinking about the church, she recalled that she had not really had enough greens to make the vases look full. Sh ought to go by the greenhouse and pic up a few more.

Perhaps she would even ask if the needed any help. But then she knew sh could not do that. They might laugh a an old lady wanting to work. "Wha could *you* do?" they'd say. "What ex perience have you had?"

And so when Lydia walked into th greenhouse and the owner was at th counter she said only, "Give me a fe more greens for my vases, will you, Mr Benson, my vases aren't quite full."

And Mr. Benson said, "Mrs. Robbins such a hand as you are with flowers, yo ought to come in and help us out thi spring."

LYDIA SAT on a stool dressed in smock. She was potting lily bulbs in loam that was black like the soil of the forest All around in the sunlight like fields o flowers stretched the daffodils, and th pink and blue hyacinths. Farther awa were the white lilies and the ferns.

As Lydia went up and down the aisle with a water-can she wondered if God took the trouble to arrange things sh thought were too small to pray about She never could decide about that. I might be only coincidence. Yet arranged by special act or not, all joys and all flow ers came from his hand and she wa thankful.

When Lydia went to bed at night sh no longer thought of the forest. When ever she closed her eyes she saw the row and rows of daffodils. She did not dream again of the lavender cosmos of mourning, but instead of white lilies stretching as far as she could see, lilies for Christ's rising. And mornings before she went to work, as she looked down from her window, she saw the enduring willow root was sending up some leaves of green.

WORSHIP NOTEBOOK

Seventeenth in a Series of the Liturgy: THE OFFERTORY AND OFFERING (PART I)

IN MOST of our churches today the pastor, after completing his sermon, raises his hand in blessing and says the Votum: "The peace of God which passeth all understanding . . ." The people rise and reply to it with the Offertory, in most cases the familiar "Create in me," from Psalm 51.

Then we sit down and the ushers take up the plates to receive the offering. During the interlude the organist plays a voluntary and the choir sings an anthem. The offering is then returned to the altar and we stand again for the General Prayer.

This is the pattern outlined in the Common Service Book. This procedure makes of the Offertory a response to the sermon, thereby detaching it from its rightful association with our offering.

Some congregations, feeling the need for a congregational response at the time of the offering, have inserted the doxology, "Praise God from whom all blessings flow," or "All things come of Thee, O Lord." A few have added a short prayer that God may bless our gifts, and then follow it with the longer General Prayer. None of these practices, while seeming to correct an obvious omission, is quite satisfactory.

THE NEW Service Book soon to be published directs that following the sermon people shall rise for the Votum and respond to it with an "Amen." Then the offering is to be received "and presented *at* the altar."

Notice that the rubric says *"at* the altar" thus allowing for the custom of the pastor receiving the plates from the ushers or the acolyte and holding them before the altar until after the singing has ended and then placing them on the credence table. This custom, some insist, fulfills their understanding that only the altar missal and the sacramental vessels should be allowed to stand on the altar.

Another rubric directs that when the sacrament is celebrated, the pastor shall prepare the communion vessels during the singing of the Offertory.

After the Offertory has been sung, the minister then offers the Prayer of the Church (its new name).

THE WISDOM of this new arrangement becomes apparent when one studies the history of the offering as it has developed in the Service. Originally the people, complying with the word of St. Paul (I Cor. 16:2) that gifts are offered on the first day of the week, brought to the church many different kinds of offerings.

Foodstuffs including bread and wine, as well as money, were at this point in the service carried by the worshipers in procession to a table placed near the altar. The deacons then took charge of these gifts, arranging for their distribution to the poor, and a portion of the bread and wine was set apart for the sacrament which followed immediately.

At a later time this offertory procession had been changed to a purely ceremonial function in which the deacons, no longer the lay-assistants to the minister but now a lower grade in the order of the clergy, carried bread and wine from the sacristy or from the credence to the celebrant at the altar. Alms were collected at the

church door. Thus the people lost their sense of participation in a response to God's Word.

In post-Reformation times the ceremonial offertory-procession disappeared. Bread and wine were set upon the altar before the service. While provision was made in some quarters for the offering of the people at this point, the practice was never fully developed to the extent we know it today.

In recent years the church's emphasis upon stewardship, as that term relates to the Christian's offering of both his gifts and himself, has given greater significance to that part of the service called the Offertory. By that term is meant the whole section of the service which includes our offerings, the sung response, and the Prayer of the Church.

God's Word demands a response. Do you feel when you place an envelope or a bill upon the offering plate that it is a part of a payment for the pastor's salary, the light and heat of your church, a foreign missionary or a new building? Is it simply paying your share of the bills? Or is it an expression of your total commitment to Christ? Do you see in the coins and bills tucked within the envelope which you put on the offering plate a return to God, your best return, of all that he has given you?

If you do, you can appreciate that in effect you are offering God yourself when those plates are returned to the altar and offered to him.

With such an understanding, think how a churchgoer must feel when he knows that only a handful of the envelopes are returned to the altar as a token of that dedication. This happens in some churches. Plates are hurriedly emptied into a basket in the narthex, leaving a few envelopes to symbolize the total offering of the congregation. The larger portion is rushed to the basemen or the parish house and the ushers begi to count so that they won't have to sta so long after church. Were I the pasto of a church where this happened I woul protest vigorously; all of the envelope ought to be returned to the altar!

Some other practices relating to th offering need investigation. I think it' time we got rid of the pile of shining bras plates, or at least look for a more suitabl substitute. I am not suggesting that th offering be received at the door as on enters the church. Our offering is a par of the service. By it we respond to God' Word.

But with the increased use of envelope (and what parish today uses only one?) plates are piled high. The solution accepted by some is to purchase more plates and the result is a stack piled high upo the altar or credence table. (I once saw such a pile teeter precariously during the General Prayer, arresting everyone's attention except the pastor's, only to have the leaning tower crash to the floor with a deafening clatter just before the prayer ended.)

Why not investigate the use of another kind of receptacle? The Germans have a vessel that looks like a coffee pot, frequently with two handles, and a slot on the top for the worshiper's gift. Some Anglicans use an embroidered bag suspended from a metal hoop with two handles which is passed from person to person. What one youngster irreverently called "pop-corn poppers"—baskets or plates affixed to long handles—which are handled only by the ushers, are used in most Roman Catholic churches.

I saw in one church that all of the offering is emptied into two large attractive bags which are placed upon the two larger

alms basons and borne to the altar by two of the ushers. Whatever device is employed two features are essential: the worshiper must be permitted to make his offering in the service as a response to God's Word, and all of the offerings must be presented at the altar.

And what of the offerings of the Sunday school, are they not a part of the total gifts of the parish? Sunday school officials may not agree, for this implies a unified treasury for the whole congregation. But why not present these gifts at the same time? This implies that the school is not a unit in itself, but is the educational arm of the parish. Therefore the commitment expressed in ones' offering in the school is symbolized by its presentation at the Service.

Another feature, recently introduced in a few of our congregations, is to restore the offertory procession. In addition to the presentation of gifts of money, bread and wine are also brought to the altar, usually by a man and a woman chosen by the pastor, and presented as symbols of the other gifts we make. Care must be taken that this does not become merely a pretty ceremony but that it dramatizes that, by the gifts that we bring, God makes of them vehicles of his grace. Our money supports and expands the church's ministry. Our bread and wine become for us the communion of the Body and Blood of the Lord.

This is the significance of the Offertory. Christ is the vine, we are the branches. He is the head, we are the members. His efforts to win us and sustain us, and to reach out beyond the limitations of our particular parish are strong only in so far as we will return to him what is only his.

The church will always be limited by the willingness of its members to remember their obligation to return to God all that he requires to accomplish his purpose. A Christian dare not hold back. The horizons of the church are limitless, the world is its goal. Our commitment must be entire. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Dreams

QUESTION: My mother lives fifty miles away. Last week I dreamed that she was very ill. The experience was so intense that I called her, and found that she was all right. More than a month ago I had a dream about the death of my former employer, but I soon found out that he is going strong and just as domineering and mean as ever.

I have a great many dreams. Some of them are vivid. Occasionally they worry me so much that they interfere with my work. What do they mean? Do they have anything to do with future events? What should one do about them?

REPLY: Dreams do not provide us with authentic information about the present or the future. They are generally to be ignored. Some may be prompted by internal disorder, such as eating too much. Many concern trivialities exaggerated into fantastic episodes. Others may originate in matters that are weighing upon one's mind. They are usually irrational and confused. Most of them seem much longer than their actual duration. Most dreams occur in light sleep, soon after falling

asleep, or just before awaking. Many are not remembered, especially those in deep slumber.

A dream may represent a combination of elements, drawn from widely different sources or experiences, combined in an inconsistent, unreasoned drama. They have much in common with free imagination or association, but are utterly free from the control of reason. One small item of memory, sound, light, or touch may set off a rather elaborate dream. The sound of an alarm clock, or a chime clock, may set off a dramatic dream of an orchestra concert or a marching band.

According to the Freudians, dreams express suppressed wishes, such as those of death, sex, fighting, eating, or other forms of satisfaction. They believe that a dream about the death of someone may indicate that you wish that person out of the way, but couldn't possibly admit it in waking life.

In rare instances dreams seem to picture something which later occurs, at least in part. But there is no evidence that they actually forecast the future.

There is evidence that the more one remembers and tells his dreams, the more dreams he has—at least, the more he remembers. The less attention one gives them, the fewer remembered dreams he is likely to have. In almost all cases it is best to ignore them and go about one's business.

Merchandising

QUESTION: Through the years it has been my impression that we Lutherans don't finance the Lord's work by means of ice cream, suppers, dinners, rummage sales, bake sales, and the like. Recently we built an educational building and have considerable indebtedness. Now the organizations of the congregation are tryi to cut down the debt by having bake sal and rummage sales. The promoters these projects defend what they are doi by saying, "Other churches do it. Wh shouldn't we?"

I don't want to be old-fashioned, b I haven't forgotten that Jesus drove o the money-changers. I am anxious to s our church remain firm and give fro the heart. Am I right or wrong?

REPLY: You are right. It is the pos tion of our church that congregatio should finance their current, benev lence, and special projects through d rect gifts. Consider the followin propositions:

1) Commercial enterprises tend t dry up the wells of generosity in th souls of people, and the spiritual lif suffers.

2) Selling for profit by churc groups usually places an undue burde of work on a small number of peopl while others feel they are "being ge erous" when they purchase a fe articles. Commercial houses feel tha the churches are setting up an unethic competition when they sell for profi

3) Generous direct giving is "goo for the soul." Sacrifice is a means t spiritual growth. Churches which hav discarded the "buy-and-sell" perform ance and have adopted the Scriptura method of direct gifts would not g back to the old way. The Christia method yields better results, obviate the numerous misunderstandings in volved in merchandising by amateurs and frees more people to do the spir itual work of the church. All new members coming into a congregatio should be informed that the Scriptura method is the fixed policy of the con gregation.

BOOKS

EXPLAINING CHURCH YEAR

The Christian Year. By Edward T. Horn, III. Muhlenberg Press, Philadelphia, 1957. 243 pages. $3.75.

Here is a book to be placed next to *The Lutheran Liturgy* by Luther D. Reed, *A Manual on Worship* by Paul Zeller Strodach, and other volumes which deal with liturgics. Pastor Horn brings us the results of years of research in convenient and readily accessible form.

The cultural situation in America when Lutheranism was planted on these shores was hostile to the liturgical heritage of the historic churches. Slowly we have begun to recover this heritage. This volume is a sober and detailed study of the deeper meanings to be found in liturgical forms. The reader is offered a clear picture that enables him to find his way through the confusion of the varied traditions of the Eastern and Western liturgies, and to evaluate the historical perspective of Lutheran liturgical practices.

In an interesting chapter on "God and Time," the writer asserts that God chose the time for time and eternity to meet, and the observation of the church year is not merely the reminder of the historical events in the life of Jesus and the church, but an actual "reliving" of those events in which God invaded history.

There are chapters about the origin and customs of the seasons of the church year. Included at the end of each section is a list of the propers for the day, including the Old Testament lesson, the historic source of the Collect, the liturgical colors, and the creed to be used. It may surprise some who use the Nicene Creed on "communion Sundays" to note that the Nicene Creed is to be used on forty-one days of the church year and a choice of the Nicene or the Apostles' Creed on thirty-four days, exclusive of saints' days.

Dr. Horn has been a leader in the group preparing the new Service Book and Hymnal to be published by National Lutheran Council churches. He is chairman of the consulting committee of the ULC Department of Worship. A book also entitled *The Christian Year* by Edward T. Horn (the present author's grandfather) was published in 1876.

RAYMOND M. MILLER
Clear Spring, Md.

ONE THIRD OF PFEIFFER

The Books of the Old Testament. By Robert H. Pfeiffer. Harper. 335 pages. $5.

For a long time Prof. Pfeiffer's *Introduction to the Old Testament* has been a basic textbook in American theological seminaries. The 1941 edition, revised in 1948, is a 917-page detailed analysis of the content, authorship, and circumstances of writing of each book of the Old Testament.

Now Prof. Pfeiffer has slimmed down and simplified his *Introduction* into a volume about one-third as bulky to make it useful to any serious-minded Bible student. The chapters are arranged in the order of the English Old Testament, rather than the Hebrew. Profuse detail of the original study has been cut sharply by deletions and rewriting, but the point of view and tone of the earlier book remain.

The author says he "adds nothing, changes no conclusions, and omits much" of his *Introduction*. He deals with the "human realities" of the Old Testament writers rather than with doctrinal discussion of the truth revealed in their books. "I am convinced," he says, "that there is no conflict between deep religious faith and historical investigation about the Bible."

This book is for students who would like reliable information about the opinions of present-day scholars on how the first five books of the Bible were woven together from the J, E, P, and S documents, and on the various editions of the 10 Commandments produced in the 7th and 5th centuries B.C. It describes the three books put together about 200 B.C. as our Book of Isaiah. The other Old Testament books are "intro-

duced" with equal clarity on the basis of the dominant scholarly opinion now prevailing, which hasn't changed much in fundamental in the last forty years. G. E. R.

PILGRIMAGE IN PALESTINE

A Pilgrim's Vow. By Pierre van Paassen. Dial Press. 344 pages. $4.

Pierre van Paassen, author of best sellers, *The Days of Our Years* and *Why Jesus Died,* and rambling reporter for New York newspapers, in this book describes his walking tour of Palestine in 1926.

His reaction to the holy places was the same most Christians feel. Are they authentic? Not only has Jerusalem been destroyed over and over again through the centuries, but Hadrian's destruction was definitely planned to wipe out the memory of sacred places for both Jew and Christian.

The shrines are dirty, almost hidden by a conglomeration of gaudy gifts of the faithful, and highly commercialized. My wife and I experienced the same special revulsions that he records in the Church of the Holy Sepulchre. We would also agree with his sentiment that "I find my Lord wherever I bend my knee." With real reverence he could make his pilgrimage knowing that at least the hills and sky were the same Jesus knew.

The barrenness of the Judean and Galilean hills is depressing. There are few signs of a "land flowing with milk and honey," except where Israel has irrigated and replanted. Perhaps the report of Joshua's spies was influenced, as the author suggests, by the long years' wandering in the wilderness. The author believes that the land, once productive, can be restored if peaceful co-operation betwen Arab and Jew can be attained.

The story of the author's pilgrimage is exceedingly well-written. While the visit was made in 1926, the author has made several journeys through Palestine in succeeding years and now writes with the present situation as a background. He shows some bias toward Israel and the energy and progressiveness of the Jewish people. His indictment of the muddling policy of England since 1918 is clear. Anyone interested in the Holy Land, whatever his racial sympathies, will find this book mighty good reading. AMOS JOHN TRAVER

Hamma Divinity School

PEOPLE NEED HOMES

The Refugee and the World Community. By John George Stoessinger. University of Minnesota Press. 239 pages. $4.50.

Resettlement of refugees has become one of the world's most enormous problems. There have been many people throughout history who were obliged to find new homes, but until fairly recently they were at liberty to settle almost anywhere. National boundaries are now more rigidly drawn and international migration sharply restricted.

Under these unfavorable circumstances the developments in world history since 1914 have set loose vast groups seeking resettlement. Dr. Stoessinger describes what has happened, beginning with refugees from Russia following World War I. He concentrates on the efforts of international agencies to cope with the problems. Dr. Fridtjof Nansen was the pioneer in the 20's. The International Refugee Organization and its successor, the Inter-Governmental Committee for European Migration, have struggled with situations resulting from World War II.

The author, a refugee who settled in the U.S. in 1947, points out that resettlement so far has consisted largely of emergency efforts, and that a long-range and well coordinated program is essential. As long as so many people are subject to violation of their basic human rights, the parts of the world where these rights are respected are under compulsion to come up with some sort of answer to the problem of the refugee.

As a factual and broad-gauged study of a highly important question, this book is valuable for all who have special responsibility in this field. G. E. R.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores

Executive Committee Nominates Layman as President's Assistant

By CLYDE G. STEELE

DETROIT—A layman was nominated by the synod's executive committee to fill the post of assistant to the synod president created at the synod convention last year. He is Robert Krasa of Detroit, a Chrysler Motors employee. Conditions of his call will be presented to the synod convention in May.

Responsibilities of the assistant to the synod president would include investigation of mission fields, study of population trends, the purchase of parsonages and building sites, and general supervision of missions. At present there are 13 fields selected for possible development.

The synod will convene in Trinity Church, Battle Creek, May 13-15. Judge James F. Henninger will be the official ULC representative.

THE SYNOD'S mission program will get support from the $100,000 MAP campaign scheduled to get underway April 5 with an all-day meeting of pastors and congregational leaders who will discuss ways of presenting the drive to the churches. The "Mission Advance Program" was approved by the synod's 1956 convention as a means of providing funds for home mission development.

EIGHTY-THREE NLC pastors from Michigan, Indiana and Ohio assembled for the pastors' conference at the University of Michigan Lutheran Student Foundation in Ann Arbor, Feb. 25-26.

Dr. Edmund Steimle, professor at Philadelphia Seminary, spoke on the "Communication of the Gospel."

Dr. George Mendenhall, a member of the U. of M. faculty of Near East studies, delivered lectures on the "Background of Revelation" and "The Word and the Dead Sea Scrolls." Dr. Henry O. Yoder, student pastor at the foundation, planned the program and served as host.

THE REV. GEORGE W. ORTH, pastor of Atonement Church, Buffalo, N. Y., assumed the pastorate of First Church, South Haven.

GOOD HOPE CHURCH, Garden City, celebrated the second anniversary of organization Feb. 8 by paying a $4,000 balance on its indebtedness to the synod several years ahead of schedule. The Rev. Ivan Miller of Detroit was the speaker and represented the synod as he received the check from Pastor George Volkmar.

Good Hope has been advised that the school in which it now meets for worship services will not be available beyond this year. The young congregation which numbers more than 200 confirmed members is planning to build early in 1958. Pastor Volkmar says "we may have to meet in a tent for a while, but this mission is learning to walk very early."

Good Hope Clears Debt in Two Years
Pastor Volkmar and Synod Delegate Miller

St. James' Church Organized as Synod's 140th Congregation

By RALPH I. SHOCKEY

TRENTON—The New Jersey Synod's 140th congregation was organized with 187 members at Pitman, in the southern conference, on March 3. Over 350 persons attended the organizational service. The charter membership was the largest so far recorded for an mission congregation in the synod. The congregation took the name of St. James.

Leaders of the synod and the church at large were present as Synod President Edwin H. Knudten declared the mission organized. Dr. Karl S. Henry, secretary for survey and research of the ULC Board of American Missions, spoke. He said that while the United Lutheran Church will organize about six new congregations a month this year, St. James' has 100 charter members more than average missions.

Clergy and congregation (bottom) at St. James', Pitman

Liturgist was the Rev. Godfrey Alberti, synod secretary of home missions and parish education. Southern Conference Secretary William Laird and Dr. Edwin Grubb, president of the synod's Board of Home Missions, brought greetings.

Mission developer is the Rev. R. Donald Clare who installed the church's first council of twelve members on the day of the organization. The congregation meets in a Masonic club building.

Shown on opposite page are (top, left to right) Dr. Grubb, Synod President Knudten, Mission Developer Clare, Dr. Henry, Home Missions Secretary Alberti, and Southern Conference Secretary Laird, and (bottom) part of the congregation assembled for the organizational service.

Hungarians Find Homes in New Jersey

Over eighty Hungarian refugees have been accommodated in New Jersey according to the Rev. Carl Futchs, executive director of the Lutheran Welfare Association of New Jersey. "The Lutheran percentage among refugees arriving here is perhaps a little higher than the overall Lutheran percentage among the population in Hungary," Pastor Futchs explained in reference to the service rendered by the Lutheran agency.

Beisler Offers Leadership Training

TRENTON — The summer schedule for Camp Beisler has been released by the synod parish education committee. The Rev. John W. Miller, pastor of Christ Church, Union, is the director.

This year Beisler will offer for the first time a leadership training camp for 16-to-21-year-old seniors previously enrolled. Dr. Eric Voehringer, Philadelphia Seminary, is directing this phase of the camping program.

Associate directors include Pastors Frederick Boos, R. Whitson Seaman, Alvin Rudisill, Earl E. Feight, John Wagner, Jr., Robert Peterson, and Dr. Voehringer.

Camping dates, as announced by the synod committee, extend from June 23 to Aug. 24. Intermediates open the season with a one-week and a two-week term, followed by juniors in July and August.

Seniors have been scheduled for the week of Aug. 11 to 17. The leadership training camp will be held at Beisler during the week of Aug. 18 to 24.

A VACATION church school workshop for conference leaders is scheduled for St. Bartholomew's Church, Trenton, April 5 . . . The Southern Conference will conduct a VCS teachers' workshop at Ascension Church, Haddon Heights, May 13.

River Edge Church Dedicated

GRACE CHURCH, River Edge, was dedicated Feb. 17. The $215,000 project was brought to completion after a seven-year planning and fund-raising program. Synod President Edwin H. Knudten and Dr. Edgar S. Brown, Jr., director of the ULC department of worship, took part in the service, together with the Rev. John H. Wagner and Grace Church's pastor, the Rev. Vinton G. McClellan.

Dedication of Holy Trinity Church, Magnolia, has been set for March 31. The building will provide needed room for the growing membership of the congregation.

CHRIST CHURCH, Paramus, has purchased a nearby building for $23,000 to accommodate at least 70 more Sunday school pupils. Renovations are being done through free labor and donations by the members of the congregation, Pastor Stover Crouthamel reports.

A new parsonage will be built by Holy Trinity Church, Manasquan . . . Church school pupils of Redeemer Church, Dumont, are actively helping the mission program of the church by contributing to the support of Missionary Wallace J. Wolff in British Guiana, and by giving a grant-in-aid to a student at Philadelphia Seminary. They have also presented film projectors to two New Jersey mission congregations, St. James' Church, Pitman, and St. Luke's Church, Washington . . . Holy Trinity Church, Leonia, is providing bus service for children in surrounding communities who want to attend Sunday school.

GROUND-BREAKING for the parish educational building of Redeemer Church, Maywood, took place March 3. The Rev. William Niebanck, president of the Northern Conference, spoke. Pastor is Harry Young. The building will contain auditorium, church office, study, meeting rooms and kitchen.

Good Shepherd Church, Somerville, broke ground for a new church Feb. 24. Pastor Robert G. Petersen conducted the service. The congregation has been worshiping in a Legion hall.

Pastors Discuss Sector Plan to Be Used by Synod in Fal

By WYNNE C. BOLIEK

COLUMBIA—All pastors of the South Carolina Synod with the exception of seven who were absent on evangelism mission assignments met at St. Luke's Church, Columbia, Feb. 25 to discuss application of the sector project for stewardship. The plan will be put into effect in South Carolina congregations this fall.

Administrative Director Ira F. Angstadt of the Laymen's Movement for Stewardship outlined the program. Synod Stewardship Chairman A. Kenneth Hewitt presided.

HOLY TRINITY CHURCH, five-year-old mission in North Augusta, dedicated a new building March 3. Synod Field Worker J. Shelton Moose conducted the service, assisted by Pastor William B. Schaeffer. Dr. Abdel Ross Wentz, president emeritus of Gettysburg Seminary and now a guest professor at Southern Seminary, preached.

MISSION DEVELOPMENT at Saluda Gardens, West Columbia, continues to make rapid progress. Pastor Virgil A. Cameron reports an average attendance of 90 at Sunday services. A house chapel has been completed.

ST. STEPHEN'S, Lexington, broke ground for a new church Feb. 3. Synod President Kinard was assisted in the service by Pastor Ralph I. Luman. The congregation was organized in 1830. It lost its first building as a Civil War casualty in 1865. The new building will be of Gothic design.

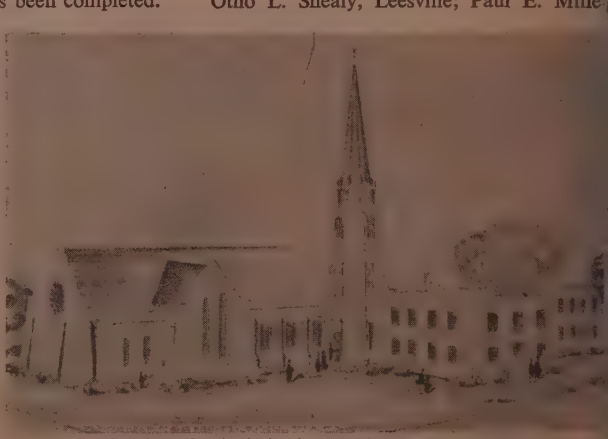
TRANSFIGURATION CHURCH, three-year-old mission at Cayce, laid the cornerstone for a new building.

NEW PARSONAGES were dedicated Jan. 2 for Messiah mission, North Charleston, a St. Andrew's Church, Charleston. The ser ice at North Charleston was conducted b Pastor Moose and Messiah's Pastor Cly E. Bedenbaugh, at Charleston by Dr. Kina and Pastor Charles Wessinger.

SEVEN MISSIONS received a total of $7,5(in gifts from the state Brotherhood as th men of the synod met for their conventic at Newberry College on Jan. 25. Goal fo the 1957 gift fund for missions is aga $7,500.

C. C. Howell of Greenville presided. Fou teen new Brotherhoods were organized du ing the year. Howard Logan, executive se retary of the ULCA Brotherhood, was ba quet speaker. The address was delivered b B. T. Bodie of Columbia, president of th ULCA Brotherhood.

Officers elected for the year are Cecil F Bowers, Columbia, president; and Harry F Moose, Newberry; Philip T. Kelly, New berry; Carl E. Maynardie, North Charleston Otho L. Shealy, Leesville; Paul E. Mille



New church to be built by historic Lexington congregation
St. Stephen's is planning church designed in Gothic style

nderson; the Rev. Herman Cauble, Columa, pastoral advisor.

Statistical Secretary Reports Progress

The South Carolina Synod increased its communing membership by 1,174 to a total of 5,551 last year, Statistical Secretary James B. Wessinger reported last month. Baptized membership at the end of 1956 was 43,365, confirmed membership 30,757. Congregations spent $1,945,200 during the past year, held properties worth $9,599,467.

ST. MATTHEW'S CHURCH, Charleston, is conducting a $250,000 expansion fund campaign . . . Dr. J. B. Harman was honored on his 50th anniversary of ordination by Messiah Church, North Charleston . . . Pastor Curtis E. Derrick of St. Luke's Church, Florence, was recipient of the 1956 Distinguished Service Award of the Junior Chamber of Commerce. Pastor Derrick, a native South Carolinian, served with the Board of American Missions in Puerto Rico before accepting the call to Florence.

The special Southern Seminary appeal has been postponed from 1958 to 1959, Seminary President John L. Yost announces. Largest advance gift from one person so far has been $10,000.

PACIFIC

Evangelism Mission Volunteers Become Dikebuilders in Oregon

By OLIN G. DASHER

PORTLAND—Lutheran leaders in Oregon and southwestern Washington could organize 47 new congregations with the prospective members lay visitors reached during the evangelism mission (Feb. 24-March 1). The mission included 70 National Lutheran Council churches and over 60 congregations of the Lutheran Church—Missouri Synod, and some contacts were made in unusual fashion.

In Baker, Ore., the mission was called off. Floods had wrought havoc in the area and the threat of further disaster had to be averted by reinforcing the dikes. Lutherans manned the sandbag lines together with their neighbors. Working shoulder to shoulder with other members of the community they had opportunity to talk about the evangelism effort and discovered several prospects who accepted their invitation to come to church when services could be resumed.

In Vancouver, Wash., a visitation team arrived at a home just in time to help put out a fire. The only occupant of the house, a woman, had fanned the flames in the fireplace to a point where the fire had spread to the room. The visitors put it out.

According to estimates by Regional Evangelism Director Ross F. Hidy, 4,750 persons, adults and children, were won to the churches through baptism, membership transfers, reaffirmation of faith, and preparation for church membership. The mission was the last in the Pacific Synod's main area. Southern Idaho congregations will hold a mission in September.

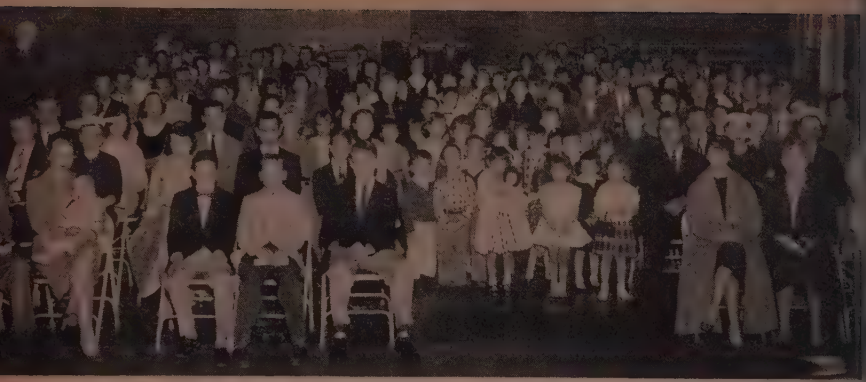
Evangelism Director Robert Stackel, who was a missioner at St. Mark's Church, Salem, Ore., spoke at follow-up meetings in Spokane and Seattle, Wash., March 4 and 5.

Missouri Synod Joins Welfare Work

PORTLAND—Missouri Synod congregations in the Portland area have decided to join the Oregon Lutheran welfare agency in its entire program. The announcement was made at the annual meeting of the Lutheran Welfare Association of Oregon at Central Lutheran Church, Feb. 16.

Pastor Henry Lieske of St. Timothy's Church, chairman of the Missouri Synod's inter-parish council, brought greetings to the association and concluded his words by saying: "May God bless our efforts as we seek to work together in this venture."

Missouri Synod's City Missionary F. H. Krinke has been working with Chaplain Elling E. Ramsey (ELC) for the past year.



Large congregation fills school auditorium at organizational service for St. Stephen's, Sea
Youth was important element in development of mission whose Sunday school enrolled 2

Largest Mission in History of Synod Organized in Seattl

SEATTLE—The largest mission in the history of the Pacific Synod was organized Feb. 17 as St. Stephen's Church in Seattle by Pastor Richard G. Christensen. Development work began in summer 1956. Charter membership in February was 107 adults and 191 children. Over 150 attended a banquet on the eve of the organization.

Present for the ceremonies were Synod President L. H. Steinhoff and Dr. Donald Houser, Board of American Missions secretary. The congregation is meeting in a public school.

GRACE CHURCH dedicated its new chapel on March 3 in Victoria, capital city of British Columbia. Termed "the Church of All Nations," the congregation's membership includes peoples from many nations and backgrounds. Synod President Steinhoff and Pastor Paul Hoch conducted the service; the lessons were read by a former pastor, Edwin Bracher; and the sermon delivered by Pastor Theodore A. Jansen, who served the congregation for 19 years in two pastoral periods.

Organized in 1909, a church was dedicated two years later. Pastor Hoch arrived in 1953 when the old church building and parsonage were sold. Another parsonage and new building site were bought with the aid of the Board of American Missions. F three years the congregation met in YMCA.

The present church built almost entir by members and friends of Grace Chur seats 150.

DRAMA STUDENTS of Midland College, rected by Mrs. Sara Hawkinson, are touri Pacific Synod churches to present a pl "The Hour Glass." They stopped in Spoka and Everett, gave the play four times Seattle. Other presentations were schedul in Tacoma, Centralia, Longview, and Va couver, Wash., and Seaside, Eugene, a Portland, Ore. Enroute back to Midla they will stop at Boise and Pocatello, Idah

The Rev. Richard A. Gaenslen, former of Reformation Church, Milwaukee, bega work at Sitka (Alaska) Church, March He succeeds the Rev. Frederick Knebel, wh is in Costa Rica in preparation for missio work in Argentina.

THE REV. CARL FAGERLIN was installed pastor of Redeemer Church, Fircrest, T coma, Wash., March 3, by the Rev. Olin Dasher, first full-time pastor of the churc Pastor Maynard Kragthorpe participated the service. One week later, the congreg tion dedicated an $18,000 parsonage.

ay Leaders and Pastors repare for Sector Plan

By ALFRED J. BEIL

DES MOINES—Iowa Synod churches received special assistance in preparing for the topped-up 1958 stewardship program. Eight rea meetings were attended by representatives from 38 congregations—287 laymen nd ministers—to study the sector plan.

The Lutheran Laymen's Movement for Stewardship sent John L. Berger and Milton Tiene from their New York staff to present he program and talk to the Iowa constituency on increased benevolence giving.

James R. Brown, vice president of the Des Moines National Bank, and benevolence reasurer of St. John's, Des Moines, who was one of the participants, commented: "It looks as if the church is catching up with business methods and procedures in presenting the laims of the church upon the material resources of the members."

The synodical board approved the 1957 sector program at a meeting Feb. 10. It instructed the Rev. Charles E. Witt, chairman of the synodical stewardship committee, to invite the Lutheran Laymen's organization to send speakers to Iowa at the earliest opportunity.

After the area meetings, congregations began taking action to approve the 1957 stewardship program for increased benevolence giving.

PLANS for the first unit of a new Lutheran student center at State University of Iowa, Iowa City, were approved at a meeting of district and synod presidents of National Lutheran Council bodies on March 4. The meeting had been called by the Rev. Donald Hetzler, SUI campus pastor and executive director of the state Lutheran Student Foundation.

Cost of the $35,000 project will be borne by the NLC's student division, which will contribute $20,000, and by the NLC synods in Iowa. Non-Lutheran colleges and universities in the state have an enrollment of 2,847 students belonging to NLC churches.

According to a report by Pastor Hetzler, constituent units of the NLC synods in Iowa

Lutheran Laymen Win Distinguished Service Awards

Two Lutheran laymen were singled out this year as recipients of 1956 distinguished service awards presented by Junior Chambers of Commerce.

Roland E. Fagre, chairman of the lay committee which organized Trinity Church in Estherville, won the Iowa state award for outstanding community service. He is councilman of Trinity Church which was organized as an independent congregation last year and is now a member of the Iowa

Roland E. Fagre

Dayton G. Howe

Synod. The 105-member church, served by Pastor Robert E. Karsten, has already bought a church site and intends to start building in 1957. It does not receive salary aid from the ULC Board of American Missions.

The second Lutheran cited for his contributions to the community was Dayton G. Howe who received the Iowa City distinguished service award. Mr. Howe, now 34, is a store manager in Iowa City and treasurer of First Church.

IOWA . . .

Gains in membership of the Iowa Synod's 41 congregations amounted to 938 baptized, 725 confirmed and 824 communing members, Synod Statistician Maurice Lesher reported for 1956. Total benevolence giving was $315,152, total expenditures were $1,218,774.

Dr. Lesher's report confirmed that the synod has more than achieved its stewardship goal. In 1953 it had set itself the task of increasing Sunday school enrollment, communing membership and stewardship giving by 10 per cent annually.

contributed $9,500 in 1956 to Lutheran student work—an equivalent of $3.30 per student, while the Lutheran Foundation spent about $12 per student for facilities, st and program. He said that needs for t year would require an expenditure of $ per student.

New Assignment for J. S. Brow

James Scott Brown, a member of t ULC Board of American Missions sin 1956, has been elected chairman of t church extension committee. He is also member of the mission personnel committ

Mr. Brown has been lay leader of Mark's, West Des Moines, for the past t years, and has served on several synod co mittees.

A contracting engineer, he was graduat from Iowa State College, is married, and h a six-year-old daughter.

ONTARIO

Synod Membership Record Reveals Significant Gain

By NORMAN BERNER

Kitchener—Membership gains for the Canada Synod in 1956 far exceeded those in 1955, according to figures released by Statistician O. T. C. Stockmann. Baptized membership increased by 3,044 to 55,471; confirmed by 1,936 to 38,074; communing by 1,440 to 28,105.

After dropping steadily for ten years, the percentage of confirmed members who communed during the year took a slight upturn. The improved record is seen as a result of the Lutheran Evangelism Missions conducted in five of the six conferences last year.

Expenditures for all purposes passed the $1.5 million mark ($54.85 per communing member, as compared with $48.92 in 1955). Giving for apportioned benevolence was $261,215. Average per communing member was $9.29, or 84 cents above the previous year.

Dr. Charles Carroll met with synod and seminary officials to plan for a theological conference at Waterloo (July 22-24) at which foreign Lutheran leaders attending the Lutheran World Federation Assembly in Minneapolis will be invited to speak. E pected as lecturers are Bishop Bo Gier Sweden; Dr. Ernst Kinder, Dr. Hans Maur and Mrs. Lotte Nold, Germany; and Dr. S. Hebart, Australia.

Chester Myrom and Ervin Young of t ULCA stewardship department staff intr duced the stewardship sector plan to pasto of four conferences in early March. T project will be explained to church counc at a series of meetings after Easter. A sur mer school is scheduled for July 8-10 to pr pare pastors and leaders for presentation the program in their parishes in the fall.

Last of the evangelism missions in th synod was conducted in the Sudbury area late February. Regional director W. Mehlenbacher reported excellent respons especially on the part of Finnish congreg tions.

The Rev. Sig Sandrock, grandson of D George Sandrock, a former professor Waterloo Seminary, was guest preacher d the "Golden Hour" broadcast anniversa at St. Matthew's Church, Kitchener, on Fe

'4. The weekly radio broadcast was originated by Dr. John Schmieder 27 years ago.

THE REV. EDWARD FREY, director of the ULCA church architecture department, gave lectures to pastors and students at Waterloo Seminary in mid-February. He also joined Professor George Durst and his students in a tour of churches in the area.

ST. PAUL'S CHURCH, Bridgeport, expects to dedicate its new church building on March 31. Dr. A. G. Jacobi, synod president, will assist Pastor Eric Reble at the ceremony.

Mission Developer H. W. Luetkehoelter has set May 26 as the date for organizing a Montreal mission. The congregation will consist of German New Canadians.

The Rev. Harold Gram has begun canvassing the east end of Pembroke. He expects to hold services soon in a public school.

INSTALLATIONS: The Rev. C. S. Roberts, as associate pastor in St. John's Church, Waterloo, Feb. 3; the Rev. Henry Nuhn, as pastor of Christ Church, Sudbury, Feb. 17.

PROPERTY PURCHASED: Redeemer, London, house and land in the south end for $57,000; Transfiguration, Hamilton, a new lot on a main corner, for $16,800; West End, Toronto, a prominent site on Highway 27, for $35,000.

ALL FOUR MEMBERS of the graduating class of Waterloo Seminary have accepted calls: William Kurschinski to Trinity, Fort Erie; Vernon Cronmiller to St. John's, Arnprior; William Huras as mission developer at Renfrew; Clyde Wentzell to Mahone Bay, Nova Scotia.

GETTYSBURG COLLEGE choir gave a concert of sacred music in Kitchener on Feb. 6. It was the fourth year that the Kitchener-Waterloo Ministerial Association sponsored a prominent Lutheran college choir.

Lutherans Must Unite, Holfeld Says

Dr. Karl Holfeld, president of the Canadian Lutheran Council, told 50 pastors attending a pre-Lenten retreat in St. Matthew's Church, Kitchener, on March 4 that there is a "terrific responsibility on all of us" to work for Lutheran unity in Canada. Pointing out that there are 12 Lutheran synods or districts, many of them overlapping and competing, he warned: "We dare not let the present chaotic situation become static."

NEW YORK

TEENAGERS GET A BREAK

SAUGERTIES—It takes a long-range solution for the problem of making our world a better place to live in, says Pastor Richard I. Crossland of Atonement Church, Saugerties, and the most logical place to begin in the search for this solution is the youth.

With this concept in mind, Atonement Church has developed a community-wide program that offers Sunday night forum sessions, Saturday night youth canteens and outing parties for all teenagers who want to come.

Featured in forthcoming discussion sessions are such topics as "What makes a marriage?" and "The way America worships." Saturday night canteens offer dancing, television, ping pong and games under supervision of adults. "All of the congregation is working hard for the success of the program," Pastor Crossland reports.

PENNSYLVANIA

Schedule for Camp Sequanota Set for Next Summer Season

By ROBERT G. SANDER

ALTOONA—The 1957 season of Camp Sequanota, leadership camp of the East and West Allegheny Conferences located near Jennerstown, will get under way June 10. The curriculum for the 1957 program has already been set up. Staff personnel are now being chosen.

Ten camping periods and three retreats are planned. At present 130 campers can be accommodated. Twenty more could be accepted if the board decides to build two more cabins for campers and one for instruction.

Enrollment last year was 1,168. Despite a slight increase in rates, even more campers

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are expected to register. The Rev. Geo E. Bowersox, Jr., is camp director.

The Rev. Lee E. Snook of St. Luk Church, Roaring Spring, was recently nam to the camp board. Calvin E. Folk of James' Church, Altoona, was appointed the camp alumni committee.

CONCORDIA COLLEGE choir presented concert at Juniata College on Feb. 11, a the Gettysburg College choir sang Feb. in First Church, Johnstown, and Feb. 10 First Church, Altoona. Yet to come is Th College's choir scheduled at Westmont hi school, Johnstown, March 28.

THE REV. HAROLD V. WHETSTONE, m sionary on furlough from Liberia, spoke 15 West Allegheny Conference parishes d ing February and March. Pastor Wh stone's itinerary was arranged by the conf ence committee on foreign missions.

PRE-LENTEN RETREAT of the East Al gheny Conference was held in the Duncar ville Church on Feb. 25. The Rev. Franc E. Reinberger, Gettysburg Seminary, w guest speaker. Pre-Lenten retreat of t West Allegheny Conference was held Trinity Church, Somerset, on Feb. 26. R treat leaders included Dr. William I. Goo the Rev. Edward J. Lilja, the Rev. Frankly K. Morris, the Rev. Robert G. Whisler, a Dr. I. Hess Wagner.

A SUCCESSFUL leadership school was he by the churches of Bedford County in Tri ity Church, Bedford. Dr. F. William Bran served as director.

A COUNTY-WIDE rally of Lutheran Churc Women was held in Christ Second Churc Altoona, on Feb. 19. It was sponsored b the Katherine Brown society of the churc Mrs. G. Morris Smith of Selinsgrove spoke.

CHRIST (CASEBEER) CHURCH, Sipesvill began a $115,000 expansion fund campaig March 4. First goal is $50,000 in cas Construction of a religious education unit planned. Robert E. Thomas is pastor.

DANIEL SHEETZ, teacher of the men's Bibl class at Fourth Church, Altoona, was hon ored in recognition of his 96th birthday an his 58 years as Sunday school teacher.

Historic Congregation Rededicates Sanctuary

By ARTHUR S. FOLLETT

POTTSVILLE—St. Peter's Church, 186-year-old congregation in Pine Grove, completed extensive building projects in January with week-long dedication services.

St. Peter's, founded in 1771 by German settlers in a log schoolhouse, built a stone church in 1816 which was remodeled three times over the years to serve a growing congregation. The recent $156,000 project included the building of Sunday school facilities and an addition to the main church.

Special services in the new sanctuary were held every night between Jan. 20 and 27. Lutheran and other Protestant ministers of the area and the president of the Pottsville Conference, the Rev. Robert C. Benner, preached. Dr. Gustavus H. Bechtold, former executive secretary of the Pennsylvania Ministerium's board of inner missions, spoke on Jan. 20. Pastor of the congregation since 1934 has been the Rev. John E. Youse.

THE PRE-LENTEN RETREAT for pastors of the Pottsville Conference was attended by 21 ministers at Zion Church, Frackville. Pastor Benner and Conference Secretary Walter H. Guigley conducted the Communion service. A study of the First Epistle of John was presented by the Rev. Maynard C. Hallock, Trinity Church, Pottsville.

A special meeting of the Pottsville Conference unanimously approved the formation of a parish by Mt. Zion Church, Zion Grove, and St. John's, Mahanoy City. It will be known as Mt. Zion-Mahanoy City parish. Membership will be approximately 300.

Both churches had been served by supply pastors. The Rev. Lester B. Lutz, now at St. Luke's, Ferndale, had been pastor of St. John's. The Rev. Sterling F. Bashore, pastor of the Llewellyn parish, had supplied Mt. Zion.

FIVE POTTSVILLE churches participated in the World Day of Prayer observance held in Trinity Church. Christ Evangelical, First Methodist, Second Presbyterian and Trinity

(Continued on page 45)

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A.: POTTSVILLE . . .

(Continued from page 43)

Reformed united with the Lutheran congregation.

Three churches of the Friedensburg parish, Zion Church, Orwigsburg; St. John's, Friedensburg; and St. Paul's, Summer Hill, held a joint Communion service Ash Wednesday. The Rev. C. A. Steigerwalt is pastor of the parish.

DR. WILLIAM A. LOGAN, Pittsburgh, was speaker at Christ Church, Schuylkill Haven. The director of community relations at Passavant Hospital acted as advisor on a drive for the new church school which was started in March. Ground has already been broken for the building following good response to an earlier appeal.

Refugees Cordially Received In Susquehanna Conference

By ARTHUR W. LAWVER

WILLIAMSPORT — Refugees sponsored by First Church, Mifflinburg, got a cordial reception as they arrived in their new country. Michael Kusin, his wife and four children left an Austrian refugee camp with the clothes they were wearing and very little else. Members of the congregation and residents of the community responded generously to requests for furniture, food and other items the family needed to start life anew. With First Church acting as refugee family committee, the Kusins received all the supplies they needed.

They were not lacking in gratitude. When Pastor Raymond E. Fisher asked Mr. Kusin how he felt about his reception in America, he said: "Head aches with joy . . ."

The senior confirmation class of St. Matthew's Church, Bloomsburg, is taking steps to secure work and housing for a refugee family expected to arrive soon.

LAURELTON CHURCH, St. Peter's Church, Briar Creek, St. Paul's Church, Beach Haven, and Friedens Church of the Liberty Valley parish are placing new organs.

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Opposition to legislative action in favo legalizing lotteries or other games of cha was strongly expressed by the Shamokin-C Township Ministerial Association. The civic c mittee is studying the proposed program, the ministerium has asserted it will stro oppose any attempt at legalizing bingo.

LUTHERAN pastors of the Columbia-M tour area heard Sister Louise Burroughs discussed the AIDS program.

THE SUSQUEHANNA CONFERENCE combi a discussion of "ecclesiastical order" with annual Pre-Lenten retreat on March 4 First Church, Selinsgrove. The Commun sermon was preached by the Rev. Cleo Leitzel. Host Pastor Eugene O. Steiger and Dr. Edward P. Turnbach, chairman the retreat committee, administered C munion, and the Rev. Paul A. Bosch, sistant pastor of St. Mark's Lutheran Chu Williamsport, conducted devotions.

St. James', York, Dedicates New Educational Building

By PAUL LEVI FOULK

YORK—A $165,000 educational build was dedicated at St. James' Church, Yo last month. Attending the dedication w Central Pennsylvania Synod Presid Dwight F. Putman; Dr. Carl C. Rasmuss Gettysburg; Dr. B. Clinton Ritz, a for pastor of the congregation; and Pastors H man G. Stuempfle and Walter M. Fork Pastor of the 58-year-old church is the R Guy E. Miller.

CALVARY CHURCH, Dover, the Rev. J N. Miller, pastor, plans a $75,000 addit to its educational facilities.

J. Herbert Springer, organist and choir rector of St. Matthew's Church, Hanover, as honored for 40 years of service . . . alph C. Robinson was guest speaker at Union Church, York, for the conference Luther League.

St. Paul's Church, York, observed its 15th anniversary on Feb. 10.

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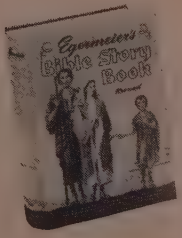

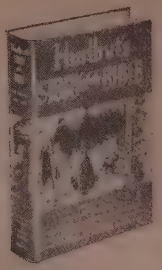

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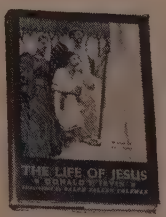

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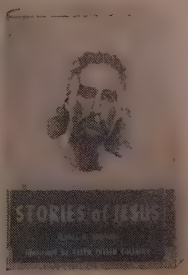

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YORK CONFERENCE WELFARE serv elected the Rev. Russell T. Shilling, H over, as president; W. B. Hancock, Spr Grove, vice president; and Mrs. Clare Rupp, York, secretary. Continuing as tre urer and assistant treasurer are R. L. Gees York, and William H. Trimmer, York.

THE REV. CHARLES L. DELANEY, JR., f merly assistant at Christ Church, York, v installed as pastor of the Hallam parish J 20 by Dr. Gerald G. Neely, York, and Rev. Arthur E. M. Yeagy, Harrisburg.

THE REV. HOWARD J. MCCARNEY was stalled as pastor of St. Matthew's Chur Hanover, Feb. 3. His father and Dr. P man conducted the service. Pastor McC ney succeeds Dr. Harry H. Beidleman w served the congregation for 28 years.

CALLS were accepted by Dr. Gerald Neely to the New Freedom parish and the Rev. David Bollinger, New Freedom, Third Church, Baltimore.

—CHANGES OF PASTORATE—

PITTSBURGH

WESTGATE, JUDSON H. From St. Joh Church, Girard. To East Greensburg, m sion developer.

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CHANGES OF PASTORATE . . .

ROCKY MOUNTAIN

GOOD, WILLIAM A. From St. Paul's Church, Denver, Colo., assistant pastor. To Farmington, New Mexico, mission developer.

WEST VIRGINIA

RIFE, RICHARD C. From St. Thomas parish, Pa. To St. Paul's Church, Morgantown.

DECEASED

DR. EARL A. BEYER, 62, ordained ULC pastor and professor of modern languages at Augustana College, died Jan. 15 at Moline, Illinois.

Dr. Beyer was a native of Germany and a graduate of Midland College and Central Theological Seminary. He received degrees from the University of Nebraska and pursued graduate studies in France and Germany.

Dr. Beyer served short-term pastorates in Spain, Kansas, Nebraska, North Carolina, Virginia, and New York City and was pastor of Dixon Union Church, Iowa, for 12 years. In his teaching career he was a professor at Midland College and Roanoke College, before becoming associated with Augustana College, Rock Island, Ill., in 1927.

Surviving are Dr. Beyer's wife, the former Elfriede Leschewski, and a sister, Gertrude Beyer.

Funeral services in Davenport, Iowa, were conducted by the Rev. William Eller and Augustana College President Conrad Bergendoff. Burial was at Dixon, Iowa.

THE REV. HENRY N. THOMPSON, 79, died Feb. 22 at Whittier, Calif.

Pastor Thompson was a native of Ogle County, Ill., and a graduate of Pleasantview Lutheran (Norwegian) College, Norwegian Lutheran Seminary at Red Wing, Minn., and Chicago Seminary.

He served congregations in Syracuse and Anderson, Ind.; Fort Madison, Iowa, and Jackson, Mich., and taught for two years at Weidner Institute. He retired to California in 1941.

He is survived by his wife, the former Lillian Tripp.

Funeral service was held Feb. 25 at United Church, Whittier, by Pastor David E. Robinson. Interment was at Rose Hills Cemetery.

COMING . . .

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IN CONCLUSION

REMARKABLY ENCOURAGING to this observer at the recent meeting of the Joint Commission on Lutheran Unity was the fine spirit of harmony. Although the forty commissioners represented four church bodies, none either literally or figuratively wore a badge to distinguish him from the others. If there was disagreement, it was just as likely that two United Lutherans were on opposite sides as it was that members of different bodies were.

The JCLU brings together delegates of the Augustana, American Evangelical, Finnish Evangelical and United Lutheran churches. The four groups have about 2,864,000 members. The ULCA is by far the largest, with Augustana next.

By common consent, the commissioners seem determined not to adopt programs either by compromise or by close division. There are no 20-19 votes deciding issues—at least not so far. If there are sharp differences on a matter, it's passed over until more general agreement develops. Efforts are made to find the best possible solution, rather than merely to accept something because it gives each group a slice of the pie.

IN HAMMERING OUT the structure of a new church in this way, it is clear that it will have a new look. It can't be just an extension of present situations. For example, the ULCA's 32 synods include one that has 627 congregations (Central Pennsylvania) and one that has only eleven (Mississippi). Yet each has the same sovereign rights. In a new church, there ought to be greater equality among area units.

The commission has met only twice. When it gets along to matters where there is great sentimental or financial att ment, it may not be so easy to sa everybody. One such question will whether pastors ought to be mem of semi-religious fraternal organizati There is strong feeling on both si But if Christian brethren are willing allow such a question to keep the k dom of God in a state of division, ought to be ashamed.

Optimistic souls are saying that merger of the four churches can be c pleted by late 1961. If this is acc plished, it will bring American Luther to the point where they are gathered i three major groups, plus a few stra splinters. The merger in which ULCA is involved will produce largest group. The Lutheran Church Missouri Synod will stand second, w more than two million members. A cl third will be The American Luther Church, product of the impending mer of the American, Evangelical and Unit Evangelical Lutheran churches.

WHILE THREE may be a holy numb it would be a disaster if Lutheranism the U.S. would freeze into three bloc We must pray and work for the day wh there will be one church. The ULC has always insisted that this is its go

Some previous unity moves—li many human courtships—have bogg down because of undue demands th others prove themselves to be faithfu Members of the JCLU have avoided th pitfall. They have found inspiring uni in the fact that all believe the same Bibl recite the same creeds, accept the sam confessions. They have not allowe nameless suspicions to intrigue them i to demanding further "evidence" of eac other's faith. Only on such common u derstanding and trust can true union b achieved. —ALBERT P. STAUDERMAN

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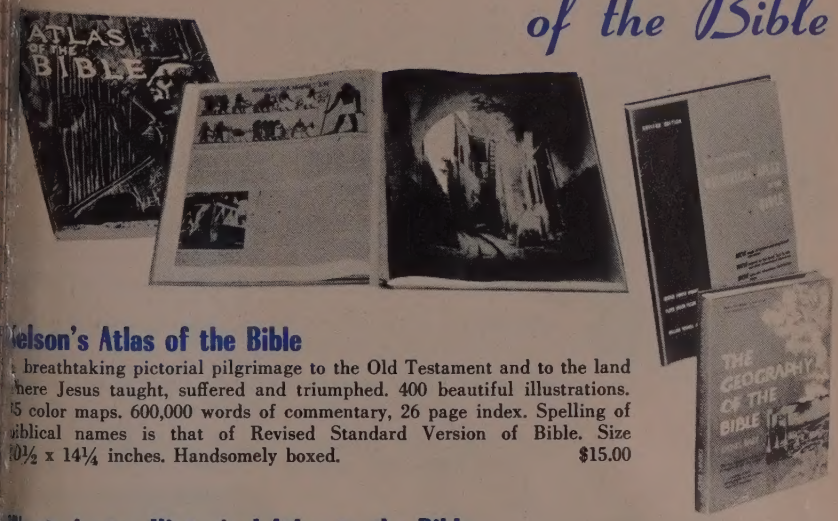

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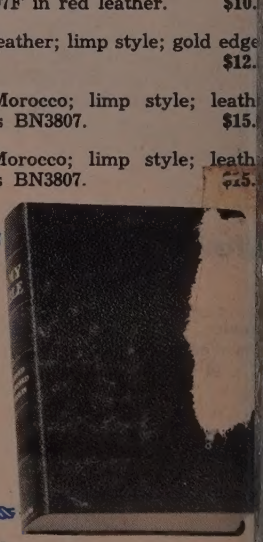

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